NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment—Without Compromise.

VOLUME 1. NEW-YORK, THURSDAY, APRIL 1, 1841. NUMBER 43.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
AT 143 NASSAU STREET.

NATHANIEL P. ROGERS, Editor.

W. C. ROGERS, General Agent.

☞ To whom Agents, Traveling and Local, will address all letters relating to their agencies.

TERMS.—Two Dollars a year, in advance.

Three Dollars if delayed until the end of the year.

Ten Dollars, in advance, will pay for 7 copies one year sent to one address.

Twenty-Five Dollars in advance, will pay for twenty copies one year, sent to one address.

WILLIAM S. DORR, Printer.

PRO-SLAVERY RETREAT.

From the Louisville (Ky.) Advertiser.

North and South—Free States United—Slaveholding States Divided—Election of President.

May we not discover in the results of the late election, indications of trouble, not only to the next administration, but to the people of this confederacy? Harrison has, with the aid of the abolitionists, carried the following States:

Free States.		*Slaveholding.*	
Maine,	10	North Carolina,	15
Rhode Island,	4	Louisiana,	5
New-York,	42	Maryland,	10
Pennsylvania,	30	Kentucky,	15
Connecticut,	8	Georgia,	11
Michigan,	3	Tennessee,	15
Vermont,	7	Mississippi,	4
New Jersey,	8		—
Delaware,	3		75
Ohio,	21		159
Indiana,	9		
Massachusetts,	14	Total for Harrison,	234
	159		

FOR VAN BUREN.

Free States.		*Slaveholding.*	
New Hampshire,	7	Virginia,	23
Illinois,	5	South Carolina,	11
	—	Alabama,	7
	12	Missouri,	4
		Arkansas,	3
			—
			48
			12
		Total for Van Buren,	60

In the foregoing table, which we believe will prove correct, the slaveholding states may at least find food for reflection. Let the people of the South look at it, and permit the "sober second thought" to influence them hereafter.—We see the free states perfectly united with the exception of New Hampshire and Illinois. Twelve of the fourteen free states voted for Harrison, and seven of the twelve slaveholding states. Van Buren has received the votes of only two free states and five slaveholding states. The table shows that "the North is united and the South divided." The free states have been cemented by the power and influence of abolitionists, and will remain cemented. Let the South mark this prediction. There is nothing to sever the free states on the question of slavery. They will continue to complain of the inequality of representation in the House of Representatives of the United States and the sin of slavery; and, as they have a pledge from Gen. Harrison that "he will veto nothing" they feel encouraged to go on, under the expectation, which seems to be well grounded, that the "free states will hereafter invariably control the elections of President, and eventually array the whole of the Executive power against slave-representations and slavery as it exists in the states."

The south is now divided, and will, after the apportionment of representation under the census of 1840, compose but a small portion of the Union. The slaveholding states now have 123 votes for President—the free states 171.—Under the next apportionment, Ohio, (should it be determined not to increase the number of members,) will probably give 31, and Pennsylvania 34 votes. But we will attempt an estimate. Here it is.

Pennsylvania,	34
Ohio,	31
Indiana,	13
Massachusetts,	13
Delaware,	3
New Jersey,	7
Vermont,	7
Michigan,	4
Connecticut,	7
New-York,	48
Rhode Island,	4
Maine,	9
Illinois,	8
New Hampshire,	6
Votes of Free States!	194

Leaving the slaveholding states to give 100 votes, or in that proportion—say about one-third of the votes for President. We may suppose the votes of the slaveholding states will be as follows:

Virginia,	18
South Carolina,	9
Alabama,	8
Missouri,	5
Arkansas,	3
North Carolina,	11
Louisiana,	6
Maryland,	7
Kentucky,	11
Georgia,	7
Tennessee,	11
Mississippi,	4
Vote of the Slaveholding States,	100

The free states may dispense with the votes of Illinois and New Hampshire, and still be able to give 180 to 114 votes for President. Slaveholding aspirants may as well consent to withdraw from the field at once. The abolitionists have said, (and have gained strength enough in the recent contest to enable them to make their assertion good,) that the Presidential Chair shall never be filled again by a citizen of a slaveholding State. Mr. Preston, Mr. Rives, Mr. Clay, may all "hang up their harps upon the willows." So long as abolitionists hold the balance of power in ten of the fourteen free states, it will be idle under existing auspices, to think of electing a slaveholder President. Nothing short of a political revolution, more astonishing than that which has just been consummated, by which the free states have been united in support of Federalism, and the south divided, will never secure the election of another southern President. The South, if she would save herself, and preserve her institutions, should seize the first opportunity to retrace her steps and to extort from the friends of the President-elect a clear and unequivocal renunciation of the fanatics and their principles. By no other means, it would seem, can the slaveholder distinguish friends from foes; by no other course can the South be clearly convinced of the real character of the connection or alliance between southern whigs and northern abolitionists. Those who would not avow their sentiments before the election of president, ought now to be urged, at the earliest day possible, to define their positions.

Aware of the peculiarity of their position—sensible that if principles are appealed to, present alliances or the Union will be dissolved—the federalists are crying "peace," and making every possible effort to repress inquiry and discussion. They adhere to the non-committal policy, because they cannot come out on any leading or vital question without casting out one of the heterogeneous factions of which the party is composed. These truths, however, should prompt the southern man to rigid and instantaneous investigation.

If, to prevent any slaveholder from hereafter reaching the Presidency, and ultimately to secure the extirpation of slavery, the abolitionists continue so to exert their power as to keep the free states united, as they now are, they will, sooner or later, succeed; and procrastination on a subject so vital would, under the circumstances, neither be creditable to the intelligence nor courage of the South.—The question is made and it must be met.

Facts indicate that, if the operations of abolitionists are to terminate the existence of the confederacy, the beginning of the end has come. When we see the Empire State electing abolition Governors, Lt. Governors and Congressmen, and passing laws to render the recovery of fugitive slaves impracticable, thus nullifying the constitution and the laws of the United States,—when we see the democracy of Pennsylvania overthrown by the abolition power—when Vermont openly joins the agitators in her capacity of a sovereign State—when the (broad seal) Governor of New Jersey openly justifies foreign interference with slavery in these States, responds affirmatively to the sentiments of the World's Convention lately held in England, and, as the Whig Governor of a State declares in favor of "immediate and unconditional freedom to the slave"—when Ohio elects an abolition Governor and discards one half of the former members of her General Assembly, because they voted for a law to aid Kentuckians and Virginians in the recovery of fugitive slaves—when, in a word, whiggery is controlled by abolitionism in all the free states, except two, it is time for slaveholders to be alarmed.

The Intermarriage Law.

For a community in the present situation and circumstances of the people of Massachusetts, to enact a law forbidding the intermarriage of blacks and whites, would seem to be a useless measure, and would undoubtedly arouse the opposition of the more ardent friends of personal freedom. But the case is different with regard to repealing such a law, when it has been in force since the earliest settlement of the country, and always with the approbation of public opinion. The repeal of the law at the present time, and under the circumstances, would have the force of a positive enactment, and would be equivalent to a direct sanction of such unions on the part of the people. This the public mind is by no means prepared for, and this, as we view it, is the reason why so much apathy, not to say positive opposition, is made to the present efforts of Mr. Bradburn and his female friends. The difficulty is that the reverend gentleman and his lady associates, ask for too much. They ask for all, what they consider would be a boon for themselves, and what the great majority look upon as no boon at all, viz: the privilege of marrying a colored person.—They have been denied their philanthropic request in this form; and now, having shown their good will to a blind and ungrateful public, we advise them to turn their attention and direct their efforts to their own private affairs.

As thus, let each lady petitioner who desires to be united to a colored man, present her respectful petition to the general court, setting forth the circumstances of the case, and praying that she may be permitted to take unto herself Mr So-and-so, as her lawful husband. Let Mr. Bradburn, or any other gentleman who conceives that a union with a colored person would be conducive to his happiness, present a similar petition for himself, and our word for it, there will not be a hand raised in opposition to their requests in either branch of the legislature. We are by no means friendly to special legislation, but we think such a course would be justifiable on the part of our public servants, as it would continue in force an enactment which public opinion supports, and at the same time, extend to the individual that personal freedom which should never be restrained except for the good of others.

The course suggested above is analagous to that pursued when a change of name is desired, and might be justified on the same grounds. Suppose, for instance, one or more persons should wish to change their names, how absurd it would be in them to petition the general court to pass a law allowing every body to change their name at pleasure! No, they are wiser; they petition that they may be allowed the privilege, and it is granted. Let those who desire an union with colored persons, take a lesson from this, and when they want a favor, instead of asking for all the State, let them ask for themselves.—*Bay State Democrat.*

SELECTIONS.

Speech of Thomas Paul,

A COLORED STUDENT OF DARTMOUTH COLLEGE.

Delivered before the Massachusetts Anti-Slavery Society, January 27th, 1841, in the Representatives' Hall, Boston.

Mr. President:

I have often asked myself, what posterity would think of the strange contest in which the abolitionists are engaged. Here we meet, time after time, newspapers are printed and speeches delivered, to prove—what? Why, that a man is a man, and that he is the only human possessor of himself. But these propositions are self-evident propositions, and self-evident propositions we all know, though the most difficult to be proved, are the most easily understood, because they need no proof. The mind sees their truth intuitively, without the aid of reasoning. The attempt to prove them, therefore, would be ridiculous, were it not for the consideration of the amazing state of delusion and vassalage to which prejudice reduces the mind when unenlightened by reason.

The history of every age shows the truth of this assertion. At one time, we see Galileo thrown into prison by the Inquisition, because he had made some discoveries tending to confirm the Copernican system, and forced to purchase his liberty by retracting his opinions. Again, before the sacred page was punctuated, some of the Alexandria fathers placed a punctuation mark in one of the chapters of St. John's Gospel. Chrysostom, alarmed at this terrible innovation, denounced it as a heresy; and Epiphanius declared it blasphemous, and the sin against the Holy Ghost. When, therefore, we see the control which prejudice, aided by circumstances and encouraged by self-interest, has in times past exercised over the human mind, and the tenacity with which it has held its deluded victims, stopping up the avenues of improvement, clipping the wings of genius, and retarding the progress of truth—when we see the minds whose energies have been crippled, and whose spheres of action have been curtailed by its influence—when we see the tremendous power which reformers have brought to bear against the prevailing sins of the ages in which they lived, the firm opposition they encountered, and the long and arduous struggles which preceded a better state of things—we are led, by analogical reasoning, to believe, that the contest in which we are engaged is not an unnatural one—that it is not so dissimilar in its character and measures to others which have been carried triumphantly through—that the modern champions of freedom do not savor so much of quixotism as their traducers have represented—and that the unfortunate men, whose cause they have espoused, have as just a claim to humanity as their oppressors, and like them have been created a little lower than the angels.

In all moral reforms, too, there is a striking similarity in the various passions, qualities and traits of character called forth. The same zeal and boldness of the reformer—the same caution, distrust and timidity of the conservative, wincing at this phrase, trembling at that expression, and whining about ultraism—the same headlong fury of the rabble, who, for want of something better, would fain

> 'Prove their doctrines orthodox
> By mobocratic blows and knocks'—

the same rapid speed of truth when once elicited by reason and argument—and the same general results.

How was it five years ago in regard to the question of slavery! A gloom hung over the moral atmosphere, which nothing seemingly could dissipate, save a miracle from God himself. All saw it, but no one durst expose his own breast to the pitiless peltings of the gathering storm. The pulpit and the press, instead of being faithful to their trust, were the panders to the general lust. But mind, like matter, must have its legitimate scope. How absurd was the attempt of the ancient king to chain the Hellespont! And yet not more so than the attempt of modern republicans to bridle the human mind. There are always some spirits who will resist such unnatural domination. And such a spirit was found in the father of American anti-slavery. In that dark hour, he arose to cheer us on our gloomy pathway. The shafts of criticism, and sarcasm, and denunciation, which rang against his buckler, told only where he stood up unscathed, in his moral and intellectual might, and bearing down all opposition. The result is well known, nor does Mr. Garrison need any eulogy from me.

The task of a reformer is far from being an agreeable one. The hidden springs which are to be touched by him, and set into motion, are not discernible to common eyes; and, if they were, few would know how to approach or dare to meddle with them. He scatters his truths among the body politic, and the effect is electrical. He is greeted at once with smiles and frowns, with blessing and cursing, with eulogy and abuse. Now he is almost stifled with the caresses of devoted friends, and anon he is exposed to the fury of a blood-thirsty mob. But, if it is melancholy to see some run mad, we have the gratification to behold others restored to their reason. Much may depend upon accidental circumstances for the success of the reformer, but more depends upon himself. In him are found the great qualities of the head and heart. For the burden of proof is upon him, and he is to answer cavils, refute sophistry, and prove his propositions, while slanderers are crucifying his reputation, and assassins are aiming deadly daggers at his heart. All moral reformations have been attended with more or less persecution; but the American abolitionists stand preeminently distinguished in this respect. Not that those of their ranks, who have been imprisoned and murdered, can bear comparison numerically with other reformers. But the light of religious toleration had not dawned upon the Inquisition; and the dogma, that all men are created equal, is a newly discovered truth. But the Americans, with the moral and intellectual light of the nineteenth century, should have known better than to shoot down a man for his faithful advocacy of those burning truths enunciated by their own great apostle of democracy. They present the rare spectacle of a nation boasting of equal rights, while a large part of the population are the most oppressed and degraded beings that crawl on the face of the earth. If they have fled from the fire of tyranny in the old world, it is to light up a still more horrid one in the new, whose lurid glare serves only to show more distinctly the hollow mockery of their hypocritical professions. If they have driven the poor Indian, who 'sees God in clouds, or hears him in the wind,' from the home of his fathers, it is only to make room for the still more imbruted slave, and to introduce a civilization which has been a curse to half of mankind. And thus they have become guilty of the double atrocity of immolating two races of men upon the bloody altars of their avarice and ambition. The red men are fast disappearing from our midst, and soon the halloo of their hunters, long since heard upon every margin of our lakes and rivers, will be succeeded only by the mournful winds as they sigh through their forests, and sing their requiem. But the place of the Indian is being fast supplied by that of the slave, upon whose devoted head all that can torture the body or enfeeble the intellect is pouring out. The wretched alternative even of removing to the far west is denied him. The wide world, with its joys and sorrows, its pleasures and pains, its paths to wealth and poverty, to distinction and disgrace, is limited to the plantation on which he toils the livelong day.

But why attempt to portray the atrocities of American slavery? The isolated facts of murder and violence that, ever and anon, come to our ears, are but whispers in that whirlwind that rages at the South. We read of deeds of barbarity, but they come mostly from the perpetrators of them, or from persons entrusted in stripping them of their terrors. If the victims themselves, who have been whipped and burnt to death, could break the silence of the grave, they "could a tale unfold whose lightest word would harrow up the soul." If the abominations of that system could be exposed to the eye, well might we thank Heaven that *we* are removed from scenes so petrifying to the moral feelings, and that *we* do not behold a picture too appalling for human sight, and too shocking to the sensibilities of our nature. If the monster herself could become visible to our natural as well as to our mental sight, and stalk into the midst of this assembly reeking with the tears and blood of her victims, well might she exclaim, as she lifted the veil from her horrid features, well might she exclaim in the language of the veiled prophet of Khorassan—

> "Here, judge if hell, with all its powers to damn,
> Can add one curse to the foul thing I am."

But, sir, the great characteristic of American slavery, and that which distinguishes it from all other species of oppression, is that hatred of the free colored man which makes his condition little superior to that of servitude itself. The slave escapes from the southern to the northern States, and just begins to congratulate himself upon his good fortune, as he beholds the same dreaded form, though dressed in different habiliments, baffling all his schemes and enterprises. Though his flesh is not bared to receive the lash, and his limbs are unfettered, yet he feels his immortal mind dragged to the dust by a weight far more galling than chains, and more torturing than fetters. The gates that lead to intemperance, licentiousness and death are unbound, and he is permitted to enter them and die; but the road to the hill of science is guarded by a fiend, who sits at the entrance, hissing and gnashing his teeth upon him. The distant view is all that blesses his longing sight. The fragrance of the enamelled fields comes floating to him on every breeze, and he has the mortification to behold others plucking the flowers, and revelling in the sunny pastures. All the motives that excite in the citizen enterprise, virtue and patriotism, lies dormant in his breast. These inestimable qualities are to him mere words "full of sound and fury, signifying nothing,"—the theoretical emanations of minds with whose emotions he knows not how to sympathise. As if he were a mere beast, his animal powers alone are strengthened and indulged; but when he has once tasted the proffered cup of intemperance, licentiousness and crime, like other rational and accountable beings, he becomes responsible for his acts, and dearly pays the penalty of violated law. It is strange, then, that he does not stand out in the dignity of his nature when so many of the attributes of humanity and the springs of human action are enfeebled by disease, and palsied by neglect? Is it strange that he does the State so little service, when the doors to honorable and profitable occupation are bolted and barred against him? Is it strange that, goaded to madness by his accumulated wrongs, he sometimes lays aside his pacific character, and turns upon his tormentors and rends them? Surely not. His patient endurance, under such provocations, ought to be a passport to public favor; and though he seldom indulges in retaliation, it argues not that he is insensible to his degradation, but that he is actuated by a manly and Christian forbearance.

But it is not the colored man alone, who is to be benefitted by the abolition of slavery. Its effects will be most salutary upon the white population, and particularly upon the slaveholder. I speak not of the deleterious influence of slavery upon the morals of the South—that is too well known—but the dispositions of the slaveholders are spoiled by it. Accustomed to the implicit obedience of their slaves, they cannot bear contradiction from freemen; and the signal vengeance which they take upon the abolitionists caught within the precincts of their States, shows how little restraint they exercise over their passions. See how they burnt a free man of color by a slow fire in St. Louis, merely because, in a paroxysm of rage, he stabbed a white man to facilitate the escape of a runaway slave! In their fiendish exultation, they mocked the dying man's agonies while the hot blood was boiling out of his mouth! And because Lovejoy called this a cruel act, they destroyed his press; and when he sought protection from the laws of a non-slaveholding State, they pursued him, and deliberately shot him down, to show in what contempt they hold the laws and liberties of the free States. And they may tell us of their happiness and security, and that the slaves do not want their freedom; but we know nothing of the hours when they are visited by the most horrible spectres that the imagination of a guilty man can conjure up. They dare not tell us how, in the silent hour of midnight, their fitful slumbers are broken by the forms of their murdered victims, as they glide by their aching vision, and every murmur of the wind is the cry of the wronged slave cheering on his fellows to revenge and slaughter!

It is, then, to stay this torrent of vice that is rushing over us, and threatening to sweep away every vestige of that edifice the revolutionary fathers constructed with so much care and art, that we have formed the anti-slavery society. It is to lift up our perishing countrymen from the horrible state into which they are plunged by a despotism unparalleled in the history of nations. It is to give opportunity for the developement of the moral and intellectual powers of man, to save woman from the bloody lash that is raised above her shrinking form, and to restore the babe to its bereaved mother. It is to save our churches and ministers from the awful charge of fostering and maintaining a sin, against which the great Author of our relition has denounced the most fearful penalties. It is to wipe a foul blot from our country, that her guilty, cowering form may stand erect, no longer the butt of merited ridicule and sarcasm, to save her from the horrors of a servile war, and render her more secure against the foreign harpies who are ready to pounce upon her. And call you this treason? And do the friends of the deserve hanging for such motives and purposes?

Nor need we be despondent. A voice comes on every wind of heaven encouraging us, but full of terrible warning to the oppressor. The genius of British liberty, with a consciousness of being ever foremost in the cause of the slave, shows us the broken chains which fell from eight hundred thousand human beings, and tells us to go and do likewise. The voices of our revolutionary fathers, who fought long and hard for the freedom of their country, are heard repeating the same words that startled their armies of yore, 'Give us liberty, or give us death.' The free Haytien's voice is heard above the roar of the Atlantic, telling us, if we would avoid the horrors of a servile war, we must let the oppressed go free. The ancient as well as modern nations tell us of the impossibility of always holding men in bondage. Greece, though dead, yet speaketh. Though the vile herd have long since mangled her carcass, and 'strewed her ashes on the wind,' yet still her 'spirit walks abroad,' and points to Thermopylæ, and Marathon, and Salamis, as beacon-fires to light the oppressed to freedom.

But, *abolition is dying away*, cry the assassins of Lovejoy, and the incendiaries of Pennsylvania Hall. Dying away? As is the torrent, when swollen by rains and increased by tributary streams, it sweeps on with greater strength against the barriers that are opposed to its impetuous course. Dying away? As is the sun, when new risen it 'looks through the horizontal misty air, shorn of its beams,' but soon to dissipate the gloom, and smile unclouded upon the glad earth. Dying away? Impossible! *Truth* never dies. Her course is always onward. Though obstacles may present themselves before her, she rides triumphantly over them; and the more formidable the enemy, the more terrible the encounter, and the more glorious the victory. No—though abolition is covered with scars, and bleeds at every pore, and has been often thrown to the ground, yet, like the fabled giant, she always wakes with renewed strength and vigor to the attack; and while her infatuated enemies are singing her funeral dirge, she will rise before their scared visages, and make them cry out with Macbeth—

> 'The times *have been*
> That when the brains were out, the man would die,
> And there an end: but *now* they rise again
> With twenty mortal murders on their crowns,
> And push us from our stools.'

I am aware, sir, that many of the suggestions and arguments that have been used this evening, have been repeated again and again by others who are better able than myself to explain and defend the doctrines of the abolitionists. But I plead the necessity of the case. New truths, though as clear as the light of the sun, must be repeated often, and enforced and illustrated in a thousand different ways. But this only shows the difficulty of proving self-evident propositions when obscured by prejudice and preconceived opinions. Again, the nice discriminations and hair-splitting distinctions, in which this controversy is involved, serve to confuse the mind and obscure the truth. Some philosophers have attempted to prove the non-existence of the world and all within it. But, if we cannot prove by mathematical demonstration the absurdity of this theory, we can tell them that we feel conscious of our own existence, and this is all the refutation such rhapsodies deserve. Some men have also endeavored to prove the inferiority of one race of men to another upon no better grounds than a dissimilarity in their outward conformation. But this, I apprehend, is as difficult a task as the other, and merits as little notice—though it is always amusing to see the ingenuity of some abstract reasoners. And both these theories would be equally amusing, were they equally harmless. Suppose we should see a dog, or any other quadruped, remarkable for his sagacity, and his master, by some unaccountable conceit, should come to the conclusion that he belonged to the human family, and gravely demand his admission to the society of bipeds. Would you not think this person a fit subject for the insane hospital, and that you would indeed prefer the society of the dog to that of such a man, lest he should be seized with some other hallucination that might perhaps be equally amusing, but at the same time a little more dangerous to personal safety? I, for one, should prefer to keep at a respectable distance from him. And yet there *are* men, who, with the full knowledge of the disabilities under which some of their fellow creatures labor, because they do not, with a supernatural effort, throw off the weight that presses them to the earth, have the impious effrontery to insult their Maker by classing them with brutes. Yet they are not accounted insane! But where is the difference? If you cannot raise mortals to the skies, can you drag angels down? If you cannot metamorphose a brute into a man, can you make a man a brute? Why then *treat* him as such?

Let us, then, do justice to an unfortunate people. Let the wings of the American eagle be extended wider and wider, till they cover the oppressed of every clime who seek refuge beneath them, and afford protection and security alike to patrician and plebeian, to freeman and slave.—Let the efforts of our statesmen be directed to the removal of every source of discontent from among the people, by abrogating oppressive and injurious laws, instead of seeking offices of preferment and personal aggrandizement. Let our private citizens, instead of suffering themselves to be hoodwinked and cajoled by ambitious demagogues and designing politicians, sustain those only by their votes who give proof of integrity and disinterested love of liberty.—Let us all work for the common good, and strive to make the government what the great Solon would call the most perfect—where an injury done to one individual is the concern of all. 'Then shall our light break forth as the morning, and our health spring forth speedily,' and peace and happiness bless the nation.

The Marriage Law.

We stated, in our last number, that that portion of the Marriage Law which punishes and degrades our colored fellow-citizens on account of their complexion, had been repealed by the Senate of this State. It was hoped that, in so just and virtuous an act, the House would abandon its foolish and wicked opposition, and concur with the Senate; but, on Tuesday, that body again refused to obliterate the foul and despotic enactment, by a vote of 134 to 127. On Wednesday, a motion was made to reconsider the vote, but it was lost—130 to 108. As the ayes and noes were refused to be ordered, we are unable to present to the people the names of those who voted in the affirmative; but we call upon our abolition friends, in every town in the Commonwealth, to make it their special business to ascertain how the representative or representatives from their several towns voted on this question, and govern themselves accordingly at the next election. Men who are conscious that they are disposed to do a mean or dishonorable act, naturally shun the light: hence the refusal, in the present case, to allow the question to be taken by ayes and noes. But if our friends will carry out our suggestion, the outrage may be remedied most effectually.

We have to repeat, that this marriage law question cannot be abandoned by the friends of purity, of justice, and of equal rights, until it be settled on an equitable basis.—No proposition can be more self-evident, than that no legislature, either under the constitution of Massachusetts, or for any pretext whatever, can rightfully determine in what channel human love and affection shall run, or what shall be the height, bulk or complexion of those who wish to unite together in wedlock. To attempt to regulate these matters is an act of usurpation, and as futile as it is oppressive.

In this State, a colored citizen is eligible to any office in the gift of the people. He may be a mayor of Boston, a member of the Senate or House, or Governor of the Commonwealth; but he has not the right to choose for himself a wife!! This is a specimen of republican legislation in the nineteenth century.

At the next session of the Legislature, we are confident that such a demonstration will be made on the part of the virtuous and high-minded inhabitants of this State, on this subject, in the form of petitions, as that this last remnant of slavery will be done away, and with it the only vestige that remains of any legal inequality between the people of the Commonwealth on account of the manner in which it has pleased an all-wise Creator to make them.—*Liberator.*

From the Liberator.

Rebuke of the Eastern Railroad Company for their treatment of colored persons.

A bill being before the house, a few days since, authorizing the proprietors of the Eastern Railroad to extend their wharves, Mr. Bradburn, of Nantucket, availed himself of the occasion to rebuke those proprietors for their invidious and unjust treatment of colored persons travelling on that road.

Mr. Bradburn said he had ever done all in his power, as a member of the legislature, to promote the interests of the various railroads in the Commonwealth. But he should vote against the bill now before the house, heartily in favor of railroads, and sincerely desirous of promoting their prosperity, as he was. And he would tell the house why. The proprietors of the Eastern Railroad, he was told, made an odious and unjust distinction in their treatment of passengers, on account of mere difference of complexion. (A laugh—for the house seemed utterly unprepared for such an objection.) That railroad was built, in part, by the credit of the State; a credit which was constituted by the labor and capital of the colored, in common with those of the uncolored, citizens of the Commonwealth. Yet the former, though in reality owners, to a certain extent, of the road, were treated by those proprietors as though they came not within the pale of humanity. It was, therefore, that he could not, and would not, give his vote to confer any additional advantages upon that corporation, which, by its unjust treatment of a portion of our citizens, has rendered itself utterly unworthy, not only of additional favors, but of those which it had received from the legislature.

Mr. Rogers, of Salem, remarked, that the gentleman from Nantucket labored under a mistake. Colored people, he said, were treated as well as others by the proprietors of the Eastern Railroad. They were furnished with as good accommodations as any, though separate cars were assigned them.

Mr. B. rejoined, that he would be glad to listen to any thing calculated to justify the conduct of the proprietors of the Eastern Railroad. But the remarks of the gentleman from Salem had not removed his objection. What right had the proprietors of that railroad to compel persons of color to occupy separate cars? Sometime since, he was told, a well-educated, talented, and gentlemanly person, a minister of the gospel of Christ, who had taken a seat in one of the cars on that road, was seized by a ruffianly "conductor," and thrust out of the car as though he were a dog, merely because his skin was somewhat dark, though not much darker either than that of some members of this house. He thanked heaven, that such conduct was not now sanctioned by the proprietors of any other railroad in this Commonwealth. It was unworthy of human beings. And it was a manifestation of one of the basest of all imaginable forms of hypocrisy. Slaveholders might come among us with their degraded slaves, and none objected to the presence of the latter in our railroad cars, our stage-coaches, and steamboat cabins. But when a free citizen of Massachusetts, having a colored skin, dares to step into one of these vehicles, which slaves may occupy without offense, why, our nobility turn up their noses, and talk of odor!—While the colored man is a slave, our most delicate aristocrats can sit beside him in any of our public conveyances; but make him a freeman, and poh, they cannot sit within three miles of him! Out upon such arrant hypocrisy, and upon all who sanction it. Instead of voting to grant further favors to the proprietors of the Eastern Railroad, he would, if he could, take from them their charter, and send the whole concern to perdition. Judging those proprietors by their treatment of negroes, he should deem them a set of impersonations of the hyena.

A Virginian, who was in the house when Mr. B. made the above remarks, said to a member, that they were well deserved, and laughed at the affected squeamishness of our people in relation to riding, in our public conveyances, with colored persons, on whom, by our Constitution and laws, we have conferred the same rights and privileges that are secured to other citizens.

Straining out a Gnat and swallowing a Camel.—Zion's Herald, in quoting a statement from a Western paper, that the "Methodists in Ohio have neither a college, nor a part of a college, within the whole of this great state," exclaims as follows:

"The *blood rises to our head* as we read these statements. For the honor of Methodism, *things ought not*—MUST NOT BE SO."

But this same dear brother, on the *wrongs* inflicted on three millions of slaves in this land, holds the following language:

"On the momentous question of slavery, the Herald was early opened by a vote of its managers, for discussion *pro* and *con*; with the understanding, however, that the editorial department should be NEUTRAL. This we think a *liberal* arrangement, and should *satisfy all parties.*"

Alas! for a dear brother who can be "*satisfied*" with neutrality, on the "*momentous* question of *slavery*," for millions in our very midst, and at the same time feel his "*blood rise to his head*," in reading a few statements, showing the interest which some of his neighbors manifest on the subject of education.—*Zion's Watchman.*

Contributions of Slaveholders.—A Freewill Baptist minister in Newport, was asked whether he would accept the contributions of slaveholders in his salary. "No," he replied, "I would as soon accept money coined in Hell!" This was as it should be. The contributions of slaveholders are emphatically the fruits of robbery. And shall the ers are emphatically the fruits of robbery. And shall the Church covet them—does the gospel require them? Or shall the gospel draw its support from the fountain it is destined to dry up! Shall it fatten on the fruit of the tree it pronounces corrupt—the tree it will soon pluck up by the roots? Nay, verily. But slavery is nourished by tithing for the priesthood. Yea, and those mission boards, &c. who welcome the slaveholder to fill their treasury are bolstering up and emboldening him in the prosecution of his abominable, bloody traffic. Surely, "they know not what they do." It is to be feared the zeal of some missionary societies will eat them up—that in their zeal for their cause they resort to such means to fill their treasury, that God will abhor their entire service.

It is a matter of rejoicing that our missionary board have closed the vault of their treasury against those soul-slayers who would ease their consciences by tithing gold, "while they neglect the weightier matters of the law, judgment, mercy and faith." The success of our infant mission may not be altogether without its connection with an *un-blood-stained* treasury. No! the God of missions ever has preferred honest means for the promotion of his cause, and he will bless them signally.—*Morning Star.*

From the Philanthropist.

Slavery and Population.

It has cost us much trouble to prepare the following tables. We have so arranged them as to afford facilities for a comparison in numerous points between the free and slave States. The absolute increase, and the increase per cent. of each State, and of the slaveholding and non-slaveholding sections of the Union, respectively, for the last ten years, are given; as is also the rate of increase per cent. of each State and of these two sections, from 1820 to 1830, as compared with the same for the decade ending 1840.

NON-SLAVEHOLDING STATES.

Electors.		1830.	1840.	Increase.	R. per ct.
Maine	10.	399,462	501,796	102,334	25½
N. Hampshire	7.	269,533	284,481	14 948	5½
Vermont	7.	280,679	291,848	11,169	4
Massachusetts	14.	610,014	737,468	127,454	21
Rhode Island	4.	97,210	108,837	11,627	12
Connecticut	8.	297,711	310,023	12,312	4
New-York	42.	1,913,508	2,432,835	519,327	27
New Jersey	8.	320,779	372,352	51,573	16
Pennsylvania	30.	1,347,672	1,700,560	352,888	26
Ohio	21.	937,679	1,515,695	578,016	61½
Indiana	9.	341,582	683,314	341,732	100
Illinois	5	157,575	486,173	328,598	208
Michigan	3.	31,260	211,705	180,445	577
		7,004,664	9.637,087	2,632,423	37½

SLAVEHOLDING STATES.

Electors.		1830.	1840.	Inc'se.	R. per ct.
Delaware	3.	76,748	78,120	1,372	1¾
Maryland	10	447,040	467,567	20,527	4½
Virginia	23.	1,211,405	1,231,444	20,049	1½
North Carolina	15.	737,987	753,110	15,123	2
South Caroiina	11.	581,185	594,439	13,254	2¼
Georgia	11.	516 823	618,166	101,343	19½
Alabama	7.	309,527	479,444	169,917	55
Mississippi	4.	136,621	376,099	239,478	175½
Louisiana	5.	215,739	*249,638	33,899	
Arkansas	3.	30,388	95,642	65,254	214½
Tennessee	15.	681,904	823,067	141,163	20
Kentucky	15.	687,917	777,379	89,462	13
Missouri	4.	140,445	363,761	223,316	159
		5,773,729	6,907,876	1,134,147	19½

RATES OF INCREASE.

Slaveholding States.			*Non-Slaveholding States.*	
1820 to 1830.	1830 to 1840.		1820 to 1830.	1830 to 1840.
Del. 5½	1¾	Maine,	38¾	25½
Md. 9¾	4½	N. H.	10	5½
Va. 13¾	1½	Vt.	19	4
N C. 15½	2	Mass.	16½	21
S. C. 15½	2¼	R.I.	17	12
Ga. 51½	19½	Ct.	8	4
Ala. 142	55	N. Y.	39½	27¾
Miss. 81	175½	Pa.	28½	26
La. 40½		N. J.	15½	16
Ark. 113¾	214¾	Ohio,	60	61½
Tenn. 62	21	Ia.	133	100
Ky. 22	13	Ill.	185	208½
Mo. 111	159	Mich.	250	577
23	19½		26½	37

TOTALS.

	1840.	Increase in 10 years.	R. per cent.
Non-slaveholding States,	9,637,087	2,632,423	37½
Slaveholding States,	6,907,876	1,134,147	19½
	16,544,963	3,766,570	29
Wisconsin,	30,692	30,692	
Iowa,	43,035	43,035	
Florida,	40,000	6,000†	
District of Columbia,	43,612	3,754	
	16,702,302	3,850,051	30

* Incomplete. † Supposed.

The rate of increase of the United States from 1820 to 1830 was 33 per cent. During the last ten years, it has fallen to 30 per cent. While there has been a falling off on the whole of about 3 per cent., the rate of increase in the free States has advanced from 26 to 37; and receded in the slave States from 33 to 19.

The tables we have prepared afford occasion for many curious comparisons, all going to show the injurious effect of slavery on population.

Illinois is a somewhat larger State than Alabama. Both States possess a fine and various soil; but the latter has commercial advantages which the former has not. Both came into the Union together. In 1820, however, the population of Illinois was but 55,211, while that of Alabama was 127,901. In 1840, the former takes the lead, numbering 486,173, while the latter counts 479,444. The rate of increase in Alabama, from 1820 to 1830, was 140 per cent.; from 1830 to 1840, only 55, showing a decrease of 87 per cent. The rate of increase in Illinois from 1820 to 1830, was 182, from 1830 to 1840, 208—showing an increase of 26 per cent.!

Michigan and Arkansas came into the Union, twin sisters. The area of the latter is about 14,000 miles greater than that of the former. Both abound in good land. In 1830 the population of Michigan was 31,639; that of Arkansas, 30,388. In 1840, the former numbers 211,087; the latter, 95,642; the rate of increase in the latter being 214 per centum,—in the former, 577 per centum!

It will be perceived that, while the new free States increase with far more rapidity than the new slave States, a majority of the old free States nearly hold their own—two of them indeed advancing, as regards their rates of increase; while all the old slave States show a wonderful decrease in this respect, some of them indeed scarcely advancing at all.

But, we leave the reader to run the contrast throughout.

Virginia.

HOUSE OF DELEGATES—Friday, March 19.

The following resolution was submitted to the House of Delegates, by Mr. May:

"Whereas it appears that the Governor of New-York hath demanded of the Governor of Virginia a fugitive from justice, legally charged with crime in that State, and now confined in this, and that such demand hath been made in conformity with the constitution and laws of the United States, but that the Governor of this State, considering that the Governor of New-York has very recently refused to comply with a similar demand upon him, made by this State, deemed it proper to decline for the present to surrender the said fugitive; and while the General Assembly hath full confidence that the course adopted by our Governor hath proceeded from an anxious and patriotic desire to induce the State of New-York to comply with the constitutional obligations to this State; yet, as the General Assembly hath solemnly protested against the conduct of that State on the occasion alluded to, as a palpable violation of those obligations, and has maintained, and still maintains, that the duty of the Executive of each State to surrender fugitives legally charged with crime, when properly demanded by any other State, is one imperiously enjoined by the constitution and laws:

"*Resolved, therefore, by the General Assembly*, That, in its opinion, any fugitive legally charged with crime, and demanded by the Governor of New-York, according to the constitution and laws of the United States, ought to be surrendered, notwithstanding the refusal of the Governor of that State to act in a similar case."

On Mr. Bayly's motion, the resolution was laid upon the table.

This resolution was followed by another, on the motion of Mr. Taylor, of King George, which was adopted, viz:

"That the Governor be requested to communicate the late Executive order respecting a demand made by the Governor of New-York for the surrender of a fugitive from justice; and the reasons for his refusal to comply with a demand, and a copy of the demand."

Some time after which, the Speaker submitted the following communication from the Governor:

Executive Department—March 19, 1841.

Sir—I have just received a copy of a resolution adopted this day by the House of Delegates, requesting me "to communicate the late Executive order respecting a demand made by the Governor of New-York for the surrender of a fugitive from justice, and the reasons for my refusal to comply with such a demand, and a copy of the demand."

I accordingly transmit a copy of the order of this Department of the 16th instant, and of the demand of the Governor of New-York, from which it will be perceived that I have deemed it my duty to suspend a compliance with the demand of the Governor of New-York until the Governor of New-York shall reconsider his refusal to comply with a previous similar demand on behalf of this State.

It is presumed that the origin and progress of this controversy with the State of New-York are familiar to the House of Delegates; and it is therefore hoped that the documents now communicated will satisfactorily respond to their resolution. Should the House of Delegates or the General Assembly, however, deem it their duty to take any further action in reference to the course of this Department, it may be consistent with their sense of justice to afford an opportunity of assigning more in detail the reasons and responsibilities which have influenced my conduct.

Your obedient servant,
THOMAS W. GILMER.

To the Speaker of the House of Delegates.

To His Excellency the Governor of the State of Virginia:

It appears by the annexed papers, duly authenticated, according to the laws of our State, that Robert F. Curry stands charged in this State with the crime of forgery; and it has been represented to me that he has fled from the justice of this State, and has taken refuge within the State of Virginia.

Now, therefore, pursuant to the provisions of the constitution and laws of the United States in such case made and provided, I do hereby require that the said Robert F. Curry be apprehended and delivered to John D. Dix, of Ithaca, who is hereby duly authorized to receive him, and convey him to the State of New-York, there to be dealt with according to law.

In testimony whereof, I have hereunto affixed my name, and the privy seal of the State, this twenty-fifth day [L. S.] of February, in the year of our Lord one thousand eight hundred and forty-one.

WILLIAM H. SEWARD.

By the Governor:
Samuel Blatchford, Private Secretary.

Executive Department,
March 15, 1841.

A demand from the governor of New-York, for the surrender of Robert F. Curry, charged with the crime of forgery under the laws of that State, was this day presented by John D. Dix, the accredited agent of the executive of New-York, together with a duly certified copy of an indictment found by the grand jury of Tompkins county, in the State of New-York, against the said Curry; and it being stated that the said Curry had been arrested, and is now in custody within the jurisdiction of this Commonwealth; it is ordered, That the demand for the said Robert F. Curry is in proper form, and will be complied with whenever a similar demand for the surrender of Peter Johnson, Edward Smith, and Isaac Gansey, heretofore charged with felony, under the laws of this State, shall be complied with by the governor or other authorities of the State of New-York.

It is further ordered, to be certified to the governor of N. York, that measures will be taken for the detention of the said Curry for six months from the time of his arrest, a period sufficient, it is hoped, to enable the authorities of that State to determine whether the Constitution and laws under which this demand is made are of as binding force on the State of New-York as on the State of Virginia.

By order of the governor.
WM H. RICHARDSON,
Secretary of Com.

Friday,—Evening Session.

Mr. May submitted the following preamble and resolution:

"Whereas, it appears that the governor of New-York hath demanded of the governor of Virginia a fugitive from justice, legally charged with crime in that State, and now confined in this, and that such demand hath been made in conformity with the Constitution and laws of the U. States, but that the governor of this State, considering that the governor of New-York has very recently refused to comply with a similar demand upon him made by this State, has deemed it proper to decline for the present to surrender the said fugitives; and while the general assembly hath full confidence that the course adopted by our governor hath proceeded from an anxious and patriotic desire to induce the State of New-York to comply with her constitutional obligations to this State; yet, as the general assembly hath solemnly protested against the conduct of that State on the occasion alluded to, as a palpable violation of said obligation, and has maintained, and still maintains, that the duty of the executive of each State to surrender fugitives legally charged with crime, when properly demanded by any other State, is one imperiously enjoined by the Constitution and laws:

"Resolved, therefore, by the general assembly, That in its opinion any fugitive legally charged with crime, and demanded by the governor of New-York according to the Constitution and laws of the United States, ought to be surrendered, notwithstanding the refusal of the governor of that State so to act in a similar case."

After some discussion, Mr. Holliday moved the following as a substitute:

"Resolved by the general assembly, That in their opinion the refusal of the Governor of New-York to surrender fugitives from justice legally charged with crime, and demanded by the governor of Virginia, according to the Constitution and laws of the U. States, (though a palpable violation of that instrument, and highly injurious to the rights and interests of Virginia,) does not suspend or release the constitutional obligation to make such surrender in case of a similar demand by the governor of N. York on the governor of Virginia."

After considerable discussion upon these resolutions, the House adjourned, in order to decide coolly upon the affair to-morrow.

Saturday, March 20.

The resolution and amendment which was under consideration when the House adjourned yesterday, was taken up, and Mr. Holliday having withdrawn his amendment, Mr. May submitted the following as the resolution to the preamble:

"Resolved, therefore, by the general assembly, That in its opinion the said fugitive, it legally charged with crime committed in New-York, and demanded by the governor of that State according to the Constitution and laws of the United States, ought to be surrendered, notwithstanding the refusal of the governor of New-York so to act in a similar case."

All the members present voted for this resolution, except Messrs. Cropper, Smith of Isle of Wight, Worthington, Dabney, Taylor of King, George, Smith of Gloucester, and Mullen.

Some time after which, the Speaker submitted the following communication from the Governor:

Executive Department, March 20, 1840.

To the General Assembly of Virginia:

I have received and most respectfully considered the proceedings of the General Assembly in reference to an order of this department, declining for the present to surrender a fugitive from justice on the demand of the Governor of New-York. While it is a source of unaffected regret to me that any difference of opinion should exist between the Departments of our government on subjects of so much delicacy and importance as those involved in the present unfortunate relations between our own State and the State of New-York, I am anxious to believe that the agents of the People of Virginia differ only as to the means of protecting rights which are, or ought to be, equally dear to all. Though the duties of the States, with regard to the surrender of fugitives from justice, have devolved, under the Constitution and laws of the Union, on the Executive Departments of their Governments, and though, in the language of our State Constitution, "the Legislative, Executive, and Judiciary Departments shall be separate and distinct, so that neither exercise the powers properly belonging to either of the others," ssill the opinion of the General Assembly of Virginia is entitled to the utmost respect and consideration by the Executive, because the Executive agents are here appointed by the Legislature. Conceding thus much, it is maintained that, with the exceptions recognized in our Constitution, each Department of our Government is responsible within the sphere of its powers only to the people.

As I am unable to concur with the General Assembly in their opinion as to the duties of this Department on the present occasion, I may be excused, I trust, for assigning some of the reasons which have seemed to me to indicate the course of Executive action Before I had the honor to hold my present station, a resolution was adopted by the General Assembly of Virginia, in these words:

"That the course pursued by the Executive of New-York (in reference to a demand for the surrender of three fugitives from justice) cannot be acquiesced in, and if sanctioned by that State and persisted in, it will become the solemn duty of Virginia to adopt the most decisive and efficient measures for the protection of the property of her citizens, and the maintenance of rights which she cannot, and will not, under any circumstances, surrender or abandon."

By another resolution I was requested to renew a correspondence with the Governor of New-York on the subject of a demand by my predecessor, with which the Governor of New-York had refused to comply, for the surrender of three persons charged with having feloniously carried away a slave, the property of a citizen of this Commonwealth. I was further requested to invite the attention of the other slaveholding States to the subject, and to invoke their co-operation in redressing the wrongs to which our State was exposed by the refusal of the Governor of the State of New-York to surrender these fugitives from justice. The correspondence which ensued with the Governor of New-York and with the slaveholding States, and its results, have been communicated to the General Assembly. The whole agency of this Department in connection with this controversy, since I have been charged with its high and honorable trust, has consisted in executing the request and pursuing the line of policy marked out by the Legislature.

The Governor of New-York has persisted in that course of utterand wanton disregard of the obligations of the Constitution, which the last Legislature declared would not only justify but demand from this State the most decisive and efficient measures of defence. While the Governor of New-York alone could be regarded as responsible for that course, and while a hope remained that it would be repudiated by his State, I urged on your consideration the most pacific and conciliatory measures. But when it became apparent that the course which the Governor of N. York had thus persisted in had been, in the language of the last General Assembly, "sanctioned" by the Legislature of his State at its present session, I concurred in the conclusion which had been anticipated and declared by our own Legislature, that it became "the solemn duty of Virginia to adopt the most decisive and efficient measures for the protection of the property of her citizens, and the maintenance of rights which could not and would not, under any circumstances, be surrendered or abandoned."

The State of Virginia had been committed as to her course in this controversy, and by Legislative authority, before I had the honor to be connected with the Executive Department. Events have occurred, which, in the estimation of the General Assembly, justified them in denying to the citizens of New-York rights and privileges within our limits which are enjoyed by the citizens of every other State, and in imposing restrictions on the citizens of New-York in their intercourse with Virginia which are imposed on the citizens of no other State. By an act of very recent date you have undertaken, as one of the co-ordinate departments of this Government, to interdict the commerce and intercourse of citizens of New-York with this State, except under severe restrictions. You have applied these terms indiscriminately to the innocent and guilty, and proclaimed that every citizen of New-York should be held responsible to a certain extent for the refusal of the Governor of that State to surrender fugitives from justice who had been constitutionally and legally demanded. The act of the present session, "To prevent citizens of New-York from carrying slaves out of this Commonwealth, and to prevent the escape of persons charged with the commission of any crime," has been deemed, on your part, a measure of necessary defence or precaution, warranted by the refusal of the Governor of New-York to acknowledge and perform his constitutional obligations to this State. You have thereby attempted to control the action of the Legislative Department of the Government of that State. Your authority as one of the co-ordinate Departments of this Government, and your duty to protect the Commonwealth by all legitimate means, has not been questioned; and unless it is conceived that all the powers and all the responsibilities of our State Governments have been entrusted to the Legislative branch, it will not be denied that the Executive also has duties to perform and responsibilities to meet with in the sphere of its powers, and that these may be employed for the public safety by this Department, with as much propriety and as ample discretion as those with which you are invested can be employed by yourselves.—The act of Congress of 1793 requires that a demand for fugitives from justice shall be made on the Governor of a State. Our own Constitution requires the Governor of this State to conduct all intercourse with other and foreign States. The question then arises whether the Executive of this State, in its intercourse with other States, has any discretion within the acknowledged sphere of its duties, or whether it is a mere passive instrument, bound absolutely and unconditionally to regard a mutual and reciprocal contract, the total disregard of which, on the part of another State, has rendered such extreme measures of precaution necessary in your own estimation. Are the citizens of N. York more culpable than their Governor, or has the Legislature of this State any more authority to retaliate on them for his delinquencies than this Department has to require that he shall do justice before he exact it; that he shall obey the Constitution and laws which were designed to regulate our intercourse, before he insists on their fulfilment by this State? The Federal Constitution prescribes certain plain rules, which were intended to apply to all the States. New-York has denied that these rules or remedies are applicable to Virginia, and yet insists that Virginia shall extend them to her. Her demand is made on the Executive of Virginia, and on this Department devolves the responsibility of deciding whether the burdens only of the Federal compact as to this question are to be borne by Virginia, while the benefits are to be enjoyed exclusively by New-York. The constitutional obligations of Virginia have not been denied. It has been assumed, however, that they are imposed by an authority as binding on New-York as on Virginia; and it has been announced that they will be complied with on our part when they are acknowledged on hers. Is the Executive Department of Virginia alone to "acquiesce" where the Legislature of the State has denounced acquiescence as treason!

The Federal Constitution is a compact between States. Each of these States has rights beyond the control of that Constitution, while its remedies are designed to be, and must of necessity be, mutual or unavailing. If the obligations of the Constitution are set at defiance by one State as to another, the injured State must either submit to the wrong, appeal to the constitutional arbiter, or seek, by its own inherent power, to obtain redress. It is apprehended that few persons will be found in Virginia who will advocate submission to the wrong which has been perpetrated on this State by the Governor of New-York. This Department has already communicated to the General Assembly its views as to the powers of the Federal Government in reference to this controversy, but it is not within the scope of Executive authority to appeal to that Government, and the representatives of the people have not thought proper to do so. You have preferred to rely on the resources within the reach of your Department; you have brought those resources to bear on the whole State of New-York, and this Department has only suspended its compliance with a demand of the Governor of New-York, acknowledging its validity, until that other shall think proper to comply with a precisely similar demand long since made on behalf of Virginia.

Are the representatives of the people of Virginia alone to complain of this! The Governor of New-York cannot complain, because he is informed that the rights of his State will be respected when he respects those of Virginia. The people of New-York, to whom their Governor is responsible, may ask him how long justice shall be withheld from them, since it is in his power at any moment to entitle them to that all the relations of life, the demands of justice are mutual—and is it only in the intercourse of States that this rule is to be disregarded! If the aggression of one State on the rights of another are not to affect the claims of the offending State in precisely similar cases, when they are preferred in the forum of the State which has been injured, acquiescence on our part will only encourage the perpetration of wrong and oppression on the part of others. If the instances of flagrant disregard of constitutional obligations which has occurred on the part of New-York does not affect her demands on Virginia, it may be inquired how often the offence is to be repeated before we can be permitted to hesitate in our submission!

It is not the fault of Virginia that our relations with New York have been subjected to these embarrassments. Every expedient has been resorted to, in vain, by different departments of our Government to avert this state of things. The State of New-York has placed herself beyond the pale of the Constitution, and it is competent for her Executive to restore the relations which once existed, and which we desire to exist again, at its pleasure. As the chief magistrate of Virginia, I have not been willing to acknowledge any superiority in the demands of New-York over those of this State; and, while I hold this station, no demand of the Governor of New-York will be respected until it is conceded that Virginia is entitled to at least an equal measure of justice and respect with New-York. It would have been to me a source of inexpressible satisfaction if, in this view of my official duty, I have been sustained by the Legislature. I am very sensible of the ill consequences resulting from dissensions in the councils of our State on such subjects. It cannot be longer disguised that interests are involved in this controversy which are never in danger while Virginians are united in their defence, which, on the other hand, are exposed to extreme peril by our divisions. I may have formed an erroneous estimate of those interests, or entertained mistaken views as to the high responsibilities of my station. On questions of such moment, I am not willing to obstruct the action of the General Assembly by my individual judgment. It is now apparent that, whatever of force the position of this department may have possessed, has been impaired, if not destroyed. The General Assembly have done me no more than justice in believing that my course has been prompted by proper motives. I shall rejoice if the course which you have indicated will attain the ends which we mutually desire; and, while my own conscientious convictions of duty to the State will not allow me to conform the action of this department to the views you have expressed, I beg leave to resign to the General Assembly, as I now do most respectfully, the office of Governor or Chief Magistrate of Virginia, in order to afford you an opportunity of selecting an individual who will concur in the measure which you have recommended. In thus dissolving the officialties which have connected us, I cannot forbear to express to the General Assembly, and through them to the people of Virginia, the profound sense of gratitude which I shall always cherish in remembrance of the unmerited distinction which their confidence bestowed on me.

I am your fellow-citizen,
THOMAS W. GILMER.

At the afternoon session, beginning at 4 o'clock this day, Mr. Crutchfield submitted the following:

"Resolved, That the message of the Governor of this Commonwealth of this day be respectfully referred to that officer, and that he is hereby informed of the wishes of the present General Assembly that he would withdraw so much therefore as embraces the resignation of his said office."

After considerable debate, Mr. May moved the following:

"That leave be given to bring in a bill to fix the time when the term of the Governor of this State shall commence—and that the committee have leave to sit during the session of the House."

This proposition was agreed to, and Messrs. May, Goode, Holladay, Critchfield, Worthington, Fulton, Strother, were appointed the Committee.

Mr. May, after a short time, presented a bill fixing the commencement of the term of service of the Governor of Virginia from the first day of April.

The bill was immediately taken through its different stages, passed, and sent to the Senate. In a short time a message was received from that body that it had passed there also

Mr. May thereupon offered a resolution that the Legislature proceed on the 22d (Monday) to the election of a Governor.

Before the question on the adoption of the resolution was taken, on motion, the House adjourned; Mr. Crutchfield having, however, first obtained leave to withdraw the resolution offered by him

COMMUNICATIONS.

Le Roy Convention—Friend of Man.

Farmington, 3d mo. 9, 1841.

In the Friend of Man of February 2d appeared a letter from Gerrit Smith in his usual style and spirit, with copious notes thereon by William Goodell, exhibiting his usual ability and critical acumen, to which I replied. In that paper of February 9th appeared another editorial on the same subject in which, as in the former, my course of conduct was called in question and some erroneous charges made, and I again replied. February 16th another article appeared, containing additional charges, and I replied the third time and forwarded my communications successively to the Friend of Man for publication, supposing that paper to be in favor of *free discussion*, and so it is—if the discussion happens to be on the right side.

In the Friend of Man of March 2d, after deliberating on the subject three weeks, friend Goodell informs me that he "cannot spare the room" to publish my replies, but *kindly* intimates that the "Standard is open," and I therefore forward them for publication in that paper.

I ought, perhaps, in justice to brother Goodell, to say that he gave his readers a brief statement of the contents of two of my letters (by which it appears he entirely misapprehended their meaning) which, together with some extracts from them and his own notes, did not occupy quite a column of his paper.

I would also acknowledge my obligations to him, as he could "not spare the room" for my letters in his valuable paper, for putting himself to the trouble of carrying them all over Western New-York, and exhibiting them in manuscript, accompanied by suitable notes and comments. I had no intention of taxing his kindness to that extent.

J. C. HATHAWAY.

Farmington, 2d mo. 4, 1841.

To Gerrit Smith:

Dear Friend:—Since our brother W. O. Duvall, by his long silence, has forfeited the character of "general *fault-finder*," I am glad to find that the office is not vacant. The Friend of man of February 2d has just come to hand, containing thy letter of the 21st ultimo, which I have perused with no small degree of pleasure; for in it I find that spirit of kindness and toleration which characterized the days of our early efforts; at the same time that the errors of all are *impartially* exposed and rebuked in what appears to me to be a true Christian spirit.

I do not consider the Le Roy resolution to be "condemnatory of the policy of abolitionists breaking off from pro-slavery parties, and setting up their own candidates." If I had, I am sure I never could have voted for it. But I do consider it "condemnatory of the policy" which declares that "the anti-slavery electors of the United States are *bound* by ALL their regard to the civil and religious rights of the great American people, *forthwith* to form themselves "into an independent *political party*"—a policy which makes it obligatory upon every abolitionist to vote for an anti-slavery "*pathmaster*," or forfeit his abolition character—a policy which measures a man's love for the slave by his devotion to a PARTY. No one can be more rejoiced to see abolitionists break off from pro-slavery parties than myself, and I am not, and never have been, opposed to their setting up candidates of their own, whenever circumstances render it necessary, though I think it remains to be proven that the parties, *as such*, are pro-slavery.

It seems to be taken for granted that the resolution was carried by the influence of *Whig abolitionists*, and that the *Democrats* were opposed to it, and, of course, in favor of the *third party*. If this is so, wilt thou tell us why the *Democrats* view the *third party* with so much complacency and delight?

Whether Lyman A. Spalding endeavored to give a "Whig direction to the abolition excitement," I cannot say,—but I am well satisfied that he has used every exertion to give an abolition direction to the Whig excitement. He voted for Harrison and Tyler; and it is more than hinted that, in doing so, he *forfeited* all just claims to the title of an abolitionist. But when he tells me that he did so with the best interest of the slave at heart, I am bound to recognize him as an honest abolitionist at least, (though perhaps not a *consistent* one,) especially when I see him bearing a faithful testimony against a pro-slavery ministry and a pro-slavery Church, which, in the language of James G. Birney, is the "BULWARK OF AMERICAN SLAVERY," and when I see him giving other evidence of the most *tangible* nature of his devotion to the cause of *human rights*. I dare not even say, that the man who supports a pro-slavery ministry and a pro-slavery Church, is no abolitionist, although the evidence against him would be as much greater as Christianity is above politics; for in so doing I should disfranchise at least one half of our *third party* brethren, with the respected Chairman of the National Committee of Correspondence at their head. I recognize these brethren as *honest*, though inconsistent abolitionists, while I regard their policy detrimental to our cause.

I am opposed to the third party organization, because it throws around men the cords of party, and has a tendency to lessen their sense of *individual responsibility*. And permit me to ask, without the least disrespect, whether the fear of injuring the *party*, had not some influence in preventing thee from, boldly and *publicly*, declining the nomination of the Syracuse Convention as a candidate for governor!

I can fully respond to thy views relative to the cause which "has separated abolition brethren from each other."

Brother Goodell sees no *intolerance* in making the "duty of voting" a necessary requisite of abolitionism. There would be none if we had formed a "Duty-of-voting anti-slavery society," but this we did not do. Slavery was looked upon as an enemy which required the united forces of us all to conquer her, and we banded together, on the only common ground—the ground of *toleration*—the ground that every person was to have full liberty of conscience to oppose slavery in his own way, only to be sure and oppose it. Many of our brethren think the "terse literature of the ballot-box" is the great lever to upheave this mighty temple of blood. I think otherwise. I think those measures which have elevated our cause to its present commanding position, and which shook this nation to its centre before the ballot-box was thought of, as *the* great means of abolshing slavery, have not yet become powerless. I mean "the opposition of moral purity to moral corruption—the destruction of error by the potency of truth and the overthrow of prejudice by the power of love."

When "the members of the non-resistance society meet and declare all penal laws sinful, and all capital punishments murderous," &c., they manifest no intolerance for that; it is the very object of their associating together—a part of the "bond." But he who insists that the duty of voting is a necessary requisite of abolitionism, is intolerant, in my humble opinion, and violates the original compact, which never contemplated taking cognizance of a man's duty, except in relation to the subject of slavery. If brother Goodell and others wish to form a "duty-of-voting" society, I am sure I shall never raise my voice against it. But if they should charge me with "recreancy to the slave," because I refused to join it, I should think them intolerant.

Thou sayest that an abolitionist cannot go against slavery so long as he retains his connection with a national party, which is, in thy estimation, of necessity, a pro-slavery party.

Did the men who voted for the "jury trial," go against slavery? Did William H. Seward, in his correspondence with the executive of Virginia, which has created such a tremendous spasm, and which is uniting the entire South as one man in opposition to him, go against slavery? And in so doing, has he perpetrated "in the eyes of his constituents, and in his own eyes, deeply dishonorably infidelity—guilty treason"? I trow not; and I much mistake the character of his constituents, if they do not sustain him in the *position* which he has taken on this subject. Do the members of our present legislature, of both political parties, who are already advocating the doctrine of impartial suffrage and the repeal of the "nine-months'" law, go against slavery? I ask no man to go for the Whig party or the Democratic party, but to go for abolition in his own way—but be sure and *go for it*, and *honor* it wherever found. I have briefly noticed some of the points of difference between us, and if I am possessed of half the catholicism for which Wm. Goodell gives me credit, I shall not be backward in yielding to my brethren all that I claim for myself. My voice is and has been for PEACE, whenever it can be obtained without the expense of principle. We have just had a delightful Convention at Palmyra. The spirit of the "olden time" prevailed, and all went well.

Thy friend and brother,
J. C. HATHAWAY.

The Le Roy Convention—Gerrit Smith.

No. IV.

Peterboro', 3d mo. 5, 1841.

N. P. Rogers:

Dear Friend—Brother Smith asks, evidently with much feeling, "will the spirit of intolerance and bigotry never depart from the abolition ranks"? I would that I could respond in the affirmative. I would that we might once more meet on the anti-slavery platform each recognizing the other as a fellow laborer, influenced by the same motives, sustained by the same hopes, and all having the same common object in view. If men can unite for the accomplishment of any object, laying aside their peculiar views on subjects not immediately connected with that object, it would seem that they might for the purpose of restoring the long lost rights of 3,000,000 of immortal beings, who, like ourselves, are destined to live but a few days and then vanish like the "shadow of a dream," but through "duration infinite." If to accomplish such an object, if to rescue man from the condition of a chattel and place him on the platform of humanity where, instead of being subservient to the will, caprice, and lusts of another he may exercise his own God-like powers in accordance with the laws established by his Maker to whom alone he is properly amenable, thus perfecting his own happiness and that of his race; if to do this we cannot unite all our energies, forgetting the differences of opinion on minor points, what motives in the name of all that is dear to the human heart, or sacred in the sight of Heaven, are sufficient. Could the poor slave be heard, me thinks he would say, brethren cease warring with each other and remember that I am still clanking my chains—that each day gives birth to keenest anguish—that every hour brings more sorrows than you experience during your whole life time—that every moment the holiest affections and the most tender sympatnies are ontraged—and that to your energetic and harmonious efforts I look for deliverance. Would not such an appeal make us hang our heads in shame? What! instead of bending all our powers to the overthrow of slavery are we employing them to destroy each others influence? Shame on us! We are not as true to the interests of Freedom as its haters are to those of slavery. While they are united in one solid phalanx for the protection of their "patriarchal institution" we are divided and sub-divided, and what is worse than all and "more to be lamented," each division is firing into the others ranks, producing "confusion worse confounded." I do not wonder that brother Smith exclaims, "will the spirit of intolerance and bigotry never depart from the abolition ranks?" But it would be "hoping against hope" to expect, in view of late developments, that they will very soon leave our ranks. When we see those who have stood foremost in the battle accuse such men as J. C. Jackson of "BLACK-HEARTED TREACHERY TO THE SLAVE" and "BOLD HYPOCRISY," and gravely enquire "whether so respectable and good a man as Governor Seward, has at the present time, a number of persons in doing of small party work for him, and who are occasionally received at his kitchen door to be rewarded with *crumbs*, *old clothes* and the like, and if so, whether they are not of the identical Fanny school? the avowed enemies of all church and all state, of every thing like an earth and time institution from the General Government down to the school and road district; and asserting that "it is believed by many people that a set of men of this stamp are thus employed and that too, under the assumed character of abolitionists, the result of whose labors is disclosed by such assemblages as the Le Roy Convention and the like," and *especially* when we see a man of Gerrit Smith's influence holding up to ridicule and contempt the labors of men, "WITH HONEST ABOLITION HEARTS," accusing them of making a "*laughing stock* of our holy cause before Israel and the sun," and declaring their conventions to be a "MERE FARCE," I say when we witness such treatment from our Stewarts, Chaplins, and Smiths, we may well despair of seeing "intolerance and bigotry" depart from our ranks. Who is responsible for the present state of things? Would brother Smith throw the responsibility on those who are opposed to a third party? Will he say it was originally contemplated that we should have a distinct political organization? He knows full well that at the commencement of our enterprise we distinctly avowed that we did not expect to overthrow slavery by "machinery, political or ecclesiastical," no pains being spared to convince the public of that fact. We were then accused of having ulterior ends in view—of being aspiring politicians, seeking power and preferment. These charges were boldly denied, and by pursuing a consistent course of conduct had well nigh been lived down. Our enemies saw, the slaveholder saw, the world saw that we were disinterested—that our only weapon was *truth*, and that our motives were philanthropic. The philosophy which we then adopted was the philosophy of common sense. It was the philosophy adopted by all moral reformers from Christ down to the present time—a philosophy which lived out only by a few would move the world, and through the instrumentality of which we are indebted for our present comparatively happy condition. What would be thought if Christ had proposed the formation of a political party to remove any one or all the popular evils of his day. If there is such a talismanic influence in party politics it is somewhat surprising that he did not know it. Evils were then incorporated into civil government—sustained by law, and if to have secured the abolition of those evils it had been necessary to elect men to office who were "just ruling in the fear of God," I am at a loss to see why such a place was not proposed. How could our Saviour expect to remove an evil sanctioned by law while people continued to elect wicked law-makers? He must have been a mere tyro in the philosophy of reform! He expected to reform a world lying in wickedness without saying a word about the election of officers of government! while at the same time he recognized the rightfulness of civil government, and for aught we know voted, at least he might have done so with perfect consistency. Is it not strange that he did not propose to his little band who would not "bow the knee to Baal" that they should nominate officers of government from President down to path-master and support them at the ballot-box. He might have said with the same propriety that some say now, no man is fit for office who does not believe as we do or who is not of the "*new way*," and consistency requires that we should act accordingly. Was he on earth to day, I have no doubt he would say as Br. Smith now says, "*all aids of the anti-slavery cause, save those of moral influence, I value comparatively little*," and with this sentiment on his lips would any one suppose his influence would be thrown in favor of a distinct political organization? He would inculcate the common sense doctrine that to advance a moral cause we must present a disinterested aspect, and that our conduct should be such as to commend us to every man's conscience. With all deference to the judgment of more experienced minds in the direction of human affairs, I differ widely with them as to the best means of advancing a moral enterprise.

Many confound moral action with political action, making it one and the same thing. They would have us believe that civil government is just as much a "divine institution" as the church, and that they are alike calculated to eradicate sin, whereas this is the work of the latter while the former is an institution formed for the purpose of restraining men by physical force when their conduct is such as to endanger the happiness of others. It has for its object the security of certain rights without any reference to the conduct of its members any farther than it accords with or traverses those rights. It protects other institutions and receives in return its whole strength from those institutions. The institution of the Christian religion stands pre-eminent among them. Was it not for the healthy influences of christianity our government could not stand a day, and were the representations of that religion to be true to their principles, slavery with its innumerable concomitant evils would be done away. But a few days since I heard Beriah Green say that were one of our principal denominations to take a decided stand on this subject, slavery could not survive twenty-four hours. Why then this great ado about political action? as though we were to expect greater purity in politics than in the church. This, to use a homely phrase, is "putting the cart before the horse." It is like undertaking to cleanse a stream when the fountain is corrupt.

Such were the views entertained at the commencement of our operations. Not a word was said about political action as a means of effecting our object any farther than that action was the result of a rectified public sentiment. The idea was then entertained that all we had to do was to correct that sentiment, and the means to be used for the accomplishment of this object were clearly pointed out. The result of our efforts are beginning to be seen. They are seen in our State and National Legislatures. They are seen in all our ecclesiastical bodies. They are seen in every department of civilized life. The guilty slaveholder stands aghast. The old bastile of slavery begins to totter. Not that our work is completed, by any means. Years may and probably will roll around ere the chains fall from the captive's limbs. But prospects are every day brightening. Hope burns afresh on the altar of many a heart. All we have to do is to pursue a strait forward course, not being turned aside by the "false and uncertain lights of political leaders," but following "the pole-star of our holy principles" and success will crown our efforts.

Thine in the cause of the oppressed,
P. D. HATHAWAY.

American Citizen.

To William R. Smith, William L. Chaplin, and Josiah Andrews, publishing committee of the Western New-York [third party] Anti-Slavery Society:

Brethren—You stand before the public as the acknowledged editors of the "American Citizen" and responsible for its editorial articles.

In that paper of February 16th is an article under the head "Le Roy Convention," of which the following is an extract—characteristic of the whole.

"We beg leave just to say, that formerly it was stoutly opposed to Mr. Van Buren, that he received support from Tammany Hall, Fanny Wright infidelity, and from the reckless socialism of O. A. Brownson. The exception might be well taken, for aught we shall say on this occasion. But the public would like exceedingly to be informed whether so respectable and good a man as Governor Seward, has, at the present time, a number of persons in the doing of *small, party work* for him, and who are occasionally received at his kitchen door to be rewarded with crumbs, *old clothes*, and the like; and if so, whether *they* are not of the identical *Fanny* school!—the avowed enemies of all church and all state—of every thing like an *earth-and-time* institution from the general government down to the school and road district. It is believed by many people, that a set of men of this stamp are thus employed, and that too under the assumed character of abolitionists, the result of whose labors is disclosed by such assemblages as the Le Roy Convention, and the like."

At the time of its appearance, to put the most favorable construction possible upon it, I supposed it might have been written by some person who had formerly been "the merest party *hack*," and whose old habits on the present occasion had got the better of his sense of propriety. Having waited a sufficient length of time for you to disclaim it, I find that instead of doing so, you are disposed to sanction it, by your silence at least, and stand responsible for it.

From the fact that William C. Rogers, James C. Jackson, Pardon D. Hathaway and myself were the principal actors in getting up the Le Roy Convention, there is no doubt but we were the individuals aimed at by the *cowardly* hand which penned the dark *insinuations* contained in the article alluded to.

I am not about to set up a defence of the religious character of these brethren or myself, for I concede to no man the right to measure my abolitionism by my *theology* or *ethics*, save on the subject of slavery alone. It is enough to say that all the (indirect) charges contained in that article are *untrue*, and that at least two of you, William R. Smith, and William L. Chaplin, know them to be so.

Brethren—from your high standing in society, your known devotion to the cause of the slave, and your active exertions in the benevolent operations of the day, you may have it in your power to injure the character and reputation of those who may chance to differ from you in *measures*, and while I regret that your *party* zeal should betray you into such a course of action, I have made up my mind to work for the slave according to my own conscientious convictions, and if *reputation* is to be the sacrifice, to lay it unhesitatingly upon the altar.

J. C. HATHAWAY.

Peterboro', 3d mo. 23, 1841.

N. P. Rogers—I see the "Standard" of March 18th contains a "singular letter" from W. O. Duvall, prefering "heavy charges" against J. C. Jackson, J. C. Hathaway, W. C. Rogers and myself. Brother Jackson has made a statement of the facts in the case which I know to be true. Any thing further, therefore, in explanation of our course the past winter, would be superfluous. It is, however, due to those with whom I have been associated to state that their views on the subject of voting are different from mine, they holding that no circumstances can justify voting for a slaveholder or pro-slavery man for a law-maker who will not use his official influence for the immediate overthrow of slavery, whereas I believe that it is not *necessarily* wrong to vote for such men. W. O. Duvall knew that such were the facts, and in view of this I cannot look upon his letter in any other light than a wanton attack upon those brethren, the cause of which, I apprehend, is a mere *personal* difference rather than any *supposed* dereliction of duty in our anti-slavery character. At the Northville Convention he was not sparing in his abuse of those who differed with him, applying to us all the odious epithets he could think of, and declaring that he intended to break up the Convention if it would not accede to *his* terms. As to my being a "tool" in the hands of others, I am willing to let the remark go for what it is worth. It serves as an index to the state of his mind, and will he duly appreciated by every candid person. On his own account it is to be regretted that he has been betrayed into such an unwarrantable attack on the character of others. I say on his account, because he will ultimately be the sufferer. For one, I am willing to abide the verdict of the anti-slavery public after hearing *both* sides of the question.

Truly thine,
P. D. HATHAWAY.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, APRIL 1, 1841.

The Amistad Captives.

We rejoice that these brethren have been at last delivered from the fangs of their murderous enemies, the late President of the United States and others. They wanted to murder these strangers. That is to say, they felt truly murderous indifference to their lives. They wanted to deliver them to the bloody-minded Spaniards. We verily believe that Martin Van Buren would have coolly sacrificed every one of them to give a favorable aspect to his chance of re-election. Such is the natural effect of politics on the heart of man. And we think no better of the Supreme Court. Had they tears even of humanity, (not to say christianity,) they would have exercised their earliest discretion, their speediest power, to set these captives at liberty. They knew instanter, that they were necessarily innocent, and that their persecutors were robbers and murderers; and they gave them liberty at the very latest possible hour. The treatment of these captives, from beginning to end, is one of the most infamous things in human history, considering the age in which it has been perpetrated. Joshua Leavitt may "bless God for a Supreme Court."—We bless God for the Anti-Slavery movement! It is this that has saved these innocent strongers from being murdered on the shores of Cuba, or doomed to a slavery there worse than murder, through the instrumentality of the government of the barbarous country to whose shores their kidnappers had steered them. It is the *Anti-Slavery movement* that has preserved them under God. The Supreme Court and every other branch of this wicked government would have shed their blood if they had not been prevented by the Anti-Slavery movement.—That movement has forced them from the fangs of the Supreme Court;—and it has been a slow and tedious deliverance. It has been *infamously slow*. That Court and our other administrators of *Justice*, have kept those poor African strangers—whose innocence and claims on our rescue and hospitality, have been self-evident from the moment they were wickedly seized by Gedney—in a long, tedious, and alarming captivity. Justice would have set them at liberty *at once*. The whole country has been aware of their right to liberty from the beginning. Nobody has doubted it. Why then have they been imprisoned and trifled with in this way? The time is at hand when the country will hear the infamy of their treatment. We proclaim that infamy now. Our testimonial of it now, however humble, is worth a million by and by. We anticipate posterity.

The Supreme Court did not dare give these people up to the anacondas whose throats were stretched for them.—John Quincy Adams, impelled to their defence by his peculiar genius and character, (almost that of a reformer and a christian,) and by the irresistible impulses of anti-slav

The two Anti-Slavery Parties.

New-organization is fast "defining" and taking its legitimate "position." It is the scorner of moral influence and the despiser of preaching, and the friend and advocate of a *physical-force* abolition. What will be seen to be its peculiarity, its distinctive and distinguishing feature? It would abolish slavery by physical force; which is all the force it has any confidence in or desire to use. The clergy embark in it because they love to have all moral reform carried on by authority and compulsion. They have no respect for the understanding, and no confidence in the conscience, of the people. They are for compelling reformation. They "would persuade men," not by "the terror of the *Lord*," but by the terror of the *Law*. They have great confidence in the State-arm. They love to hand over to it the incorgibly disobedient offender. The clergy for this cause fancy political action, as they do, and underrate, and almost openly repudiate all moral suasion. They love to threaten. They love, in their preaching, to menace the vengeance of heaven on the impenitent. They joy in penalty, and love to be the bearer of threats. And they would love to execute, in their way,—by inquisition if it were in fashion, but rather by the civil powers, as did the clergy who crucified the Redeemer. No class love the arm of the law like the clergy. It may be that they fancy it the more, because it protects them without burdening them. They are generally exempt from sustaining it with tribute. They always hand over moral reform early into its keeping and direction. They dread moral agitation, but love physical agitation. Even in time of war their responsibilities and labors are scarcely augmented, the duty of praying for success on the side of their country being at most but a diversity. Moral agitation disquiets them. Hence their propensity to new organization in anti-slavery, having early spent their superficial philanthropy. The politician, too, is the friend of physical force, and the enemy and distruster of moral influences.—He wants to carry reformations by party and by law. New organized anti-slavery embraces the clergy and the politician, and their distinguishing instrumentality is *physical force*. They are fast ranging themselves under that banner. The point of the bayonet, the edge of the sword and the cannon's mouth, are the reformation agencies,—instead of Christian influences and the "foolishness of preaching." Old organization deals in moral influences only. It is fast learning that politics is but another name for violence. It was deluded for a time with the notion that it was a sort of moral suasion. It is discovering its error. It will by and by, we think, repudiate politics altogether as an anti-slavery agency, along with the more direct instrumentality of gunpowder and shot, and the grinded steel. They are sister agencies. Polities are nugatory without the sword. Political anti-slavery action is nothing but a *threat*. If it succeeds, it results in a statute, which emancipates *sword in hand*. Will friend Wm. Goodell draw the *sword* to make good the *threat* of his *vote!* When he votes, he threatens. He says to the slave-master, if I get the power, I will bring you to my doctrine by the muckle grip of the law. I will cut asunder the relation of master and slave with the edge of the sword. We call attention to this point. We think there is something in it. The anti-slavery reform, what is it?—a peaceful one, or of blood—a moral reform, or a physical one? Slavery, what is that?—a physical evil, or a moral one? Are its fetters on the ankles and wrists of the victim, or are they the viewless ones that enthral the spirit—countenanced and upheld by the physical force of the country, but by no means imposed by it, and not to be removed by it? Whence is slavery? Not from the halls of legislation, or the parchments of constitutions, or the records of courts. Law found it in the land, and did not dare rebuke it. It was practised by those who made and those who administered law. It became paramount to law. It grew to be "necessity," which "knows no law." How shall it be abolished? By law, which would not dare look the monster in the face? Law, which suspends itself, goes into abeyance, in deference to this *most "peculiar institution"*? By the sword—which, cutting in two the tie that connects master and slave, leaves them both unchanged—the one a slave and the other a master still, and both incapable of peaceful liberty? Or by Christian influences, changing the master into a man, and slavery into liberty?

We go for the latter. Moral influences we have a right to exert. Physical force we have not. Moral influences produce moral effects—physical, physical effects. You can conquer the body through the spirit, not the spirit through the body. Slavery is moral. Slaveholding is a crime. Mastery is crime, and must be repented of. It can't be bayoneted or sabred. You can't hang it, or imprison it, or shoot it down, or exile it, or colonize it even. Preaching is the legitimate remedy. This is old organization's specific. All other remedy is of force, physical force, war. That is the policy of new organization, and into it rush the politicians, accompanied with the "*ambassadors* of the Prince of Peace."

JAMES C. JACKSON.—This redoubtable co-laborer in the anti-slavery field has just arrived in the city, after a vigorous campaign of six months in Western New-York. He promises to furnish a compend of his efforts during that period, for publication in our next number.

JAMES C. FULLER AND THE CANADA MISSION.—We intended to have published this *exposé* of our friend in the present number, but over-looked it. It shall come in the next without fail.

NEW-YORK AND VIRGINIA.—We publish additional documents this week, relative to the difference between the Executives of these two States, to which we refer our readers for information;—comment hereafter.

ACKNOWLEDGEMENTS.—We observe, at the moment of going to press, that a list of acknowledgements prepared for last week's paper, has been omitted. They shall appear in our next, as also sundry communications from correspondents, which have been unavoidably left over.

WM. O. DUVALL VS. J. C. HATHAWAY AND OTHERS.—We request attention to several communications in regard to the charges of our friend Duvall, already published. These are some of those, which were originally addressed to the Friend of Man, and which that journal refused to publish.

CONVENTION AT CAZENOVIA.—The last Union Herald gives the proceedings of the "*Convention for Central New-York.*" By these it will be seen that our *friends*, "the Hathaways," were there and added much to the interest of the meeting.

Brother Jackson, whose arrival in the city we have noticed, says the Convention was very interesting, the discussions being carried on in good feeling and leaving, he thinks, an excellent impression upon the public mind. It will be seen that the Convention passed a resolution expressive of its belief that abolitionists should withhold their suffrages from candidates whose official influence would not be given in favor of the slave.

We call the attention of our friends to the numerous anti-slavery meetings as evidence of the progress of the cause. It is acquiring *fearful* rapidity in the estimation of the South. The *people* are embracing our principles at this period probably faster than at any other time since the reform commenced. Let us *all* be up and doing. We might fill a column with proofs, that HUMAN FREEDOM is beginning to be respected. Will not our friends look at an article from a Kentucky paper on our first page?

NOTICES.

EIGHTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The eighth annual meeting of the American A. S. Society will be held in the city of New-York, beginning on Tuesday, the 11th of May, and continuing, by adjournment, until the business be concluded. Members of anti-slavery societies, and friends of the cause throughout the country, are invited to attend. The

ANNIVERSARY MEETING

Will be held in the *Broadway Tabernacle*, on Tuesday afternoon, at 3 o'clock. Delegates are requested, immediately on their arrival in the city, to call at the Anti-Slavery Office, No. 143 Nassau street, and to enroll their names. Cards of reference will be furnished, directing them where accommodations can be obtained, at a reasonable cost, during their stay in this city.

T. VAN RENSSELAER, } *Com. of*
JAMES S. GIBBONS, } *Arrangements.*

From the Union Herald.

Anti-Slavery Convention in Central New-York.

Met pursuant to call, on Wednesday, March 17th, 1841, in the Congregational Church in Cazenovia, Madison county.

Meeting called to order by Luther Myrick, and on nomition, Jonathan Woodward, of Cazenovia, was appointed President.

E. S. CADWELL,
HIRAM MARKHAM, } *Vice Pres'ts.*
JOSEPH MILLS.

LUTHER MYRICK,
E. A. POOLE, } *Secretaries.*
W. C. ROGERS,

Prayer by J. M. Parker.

On motion, a Business Committee, consisting of J. C. Jackson, Peter D. Clercq, John Truair, Isaac Beebe and J. N. T. Tucker, were appointed.

On motion, a committee of three, Nathaniel Pierce, Jas. Springstead and Halsey Rice, were appointed by the chair, on rules and regulations.

Afternoon Session.

Prayer by John Truair.

The Committee on business, reported for the consideration of the meeting, resolutions 1 to 6 inclusive.

The adoption of the following was advocated by J. C. Hathaway.

1. Resolved, That we ought not to "forsake the assembling of ourselves together," until all of our colored brethren are emancipated from the oppressive yoke of slavery, and our country thus delivered from the impending curse of offended Heaven. [Adopted.]

J. C. Jackson moved the adoption, and sustained the following, viz.

2. Resolved, That in the estimation of the virtuous of every land, the honor of our country is deeply tarnished by the continuance of the system of slavery among us, and that it becomes an intelligent, high-minded, and God-fearing people, to combine their efforts for its immediate overthrow. [Adopted.]

The following resolution elicited a lengthy discussion from J. C. Hathaway, J. N. T. Tucker, E. A. Poole, Fordyce Rice and J. C. Jackson.

3. Resolved, That the united energies of the people of the North, are needed to secure the peaceful abolition of slavery, and the preservation of the Union, and that therefore we invoke legislatures and people, ministers and Christians, to our side, to aid us in the great work of cleansing the temples of religion, justice and law, from the darkest stain upon the character of a free people. [Unanimously adopted.]

Committee on rules, &c. reported as follows:

Each session to be opened with prayer.

Morning sessions to commence at 9 o'clock, adjourn at half past 12. Afternoon sessions to commence at half past 1 o'clock, adjourn at 5. Evening sessions to commence at 6 o'clock.

No person to speak more than twice upon one question, and but 20 minutes each time, without leave of the meeting. [Adopted.]

Evening Session.

Prayer by E. A. Poole.

Resolution 4 was called up, and discussed by Hathaway and Jackson.

4. Resolved, That we most deeply sympathize with our colored brethren of this State, who are deprived of the *right of suffrage*, except upon such a condition as is inconsistent with the dignity of manhood, aristocratic in its nature, and degrading in its influence, and that we pledge ourselves to them, to relax our efforts not a whit, until their equality is acknowledged. Adopted.

The adoption of the following resolution, was advocated by Jackson, Tucker, and Hathaway, and adopted unanimously.

5. Resolved, That the thanks of the American people, are due the Hon. H. Giddings, of Ohio, for his lucid expose of the cause of the FLORIDA WAR, and the consequent *system of robbery*, which the *citizens of the North* have been subjected to, for the sustainance of the *slave interest*, and also of the vile subserviency of the *National* Government to the SLAVE-OCRACY of the Union.

6. Resolved, That the Legislature of this State is earnestly requested to abolish the nine months law. A law which we *cannot* and *will not* support by our approbation, *or by our suffrages*, and that the members of the Legislature from Central New York, be urged to use all their influence for its immediate and unconditional repeal.—Adopted.

Morning Session—Second Day.

Prayer by J. N. T. Tucker.

Business Committee reported resolutions 7 to 9 inclusive.

7. Resolved, That it is a delusion of the people to suppose that Southern physical oppression will be annihilated, while religious slavery, otherwise, sectarian intolerance, is countenanced—the former is dependent on the latter, and therefore, the abolition of both these anti-Christian babels, should receive our cordial and unabated support.

J. N. T. Tucker moved the following substitute:

Resolved, That the physical enslavement of our brethren at the South, is in so great a degree dependent upon and supported by the religious slavery, or sectarianism of the United States, that there is delusion in the hope of the abolition of the former, without the destruction of the latter.

The merits of the substitute was discussed by L. Myrick and J. N. T. Tucker in the affirmative, and by J. M. Parker, J. C. Fuller, J. C. Hathaway, and F. Rice, in the negative, and on motion of J. C. Fuller, was laid on the table.

The Committee reported in continuation,

8. Resolved, That it is our decided conviction that the churches of the United States, are the "bulwark of American Slavery," and we most earnestly call upon ministers and members to give the subject a deep and thorough investigation, and join with the friends of freedom in energetic efforts for its immediate overthrow.

9. Resolved, That those professed ministers of the gospel who countenance the sin of Southern oppression, either by its advocacy, or their silence, are unworthy the confidence of the Christian public as the ministers of Christ, and should not receive their support in that capacity, till they repent of their iniquity, and bring forth works meet for repentance.

The two resolutions were united, and discussed in the affirmative by Fuller, Tucker, Myrick, and Hathaway—Rice in the negative. Unanimously adopted.

In the course of the argument, and in illustration, Bro. Tucker read a remarkable production, in the form of a letter, from Rev. Joseph Cross, of the M. E. Church, Cazenovia, published in the Wesleyan Methodist, Utica.

Afternoon Session.

Prayer by ———.

J. C. Jackson moved and advocated the adoption of the following:

10. Resolved, That the "Union Herald," by its undeviating course, by its honest fidelity and able appeals, is entitled to the confidence of the abolitionists of Central New-York; that its editor, our brother Luther Myrick, for his self-sacrificing in the performance of duty, is entitled to the warm and most open and hearty thanks of the friends of freedom, and that this Convention now have the opportunity of manifesting their sympathy for him in their pockets. Adopted.

Committee reported in continuation.

11. Resolved, That it is the duty of every abolitionist to withhold his suffrage at the ballot-box from every candidate for Presidential, Gubernatorial, or Legislative office, who will not give his influence to sustain the cause of immediate emancipation.

This resolution produced a very spirited debate, in which W. H. Phillips, J. M. Parker, Hathaway, Jackson, Fuller, Rogers and Myrick participated. Passed unanimously.

The following was passed without debate:

12. Resolved, That we hail with joy the thrilling intelligence of the final triumph of justice in the case of the Amistad captives, who for the last 18 months, having been confined within our prisons without just cause and in direct contravention or the eternal principle of right, are now restored to their liberty. And that the warmest thanks of every one in whose bosom burns the love of freedom, or on who's heart glows the laast spark of philanthropy, are due to Messrs. Baldwin and Ex-President Adams, and their colleagues for their able defence of the rights of these unfortunate men throughout the protracted effort of those in power, to consign them to the "tender mercies" of Cuban slaveholders.

Evening Session.

Prayer by J. N. T. Tucker.

On motion, J. C. Fuller was requested to occupy thirty minutes in exposing the slanderous reports of Peter Galegu, in reference to our brother H. Wilson and the Canada Mission, under his charge, which he did to great satisfaction.

On motion, Resolved, That James C. Fuller, Samuel Lightbody, Federal Dana, David Thomas, Asa Rand, E. S. Cadwell and Abner Hollister be a Committee to correspond with the abolitionists of the State of New-York, as to the propriety of calling a Convention, to form a *New-York State Anti-Slavery Society*, on the *original* basis, and to call such a Convention at such time and place as they may think proper.

The following resolutions having been made the order of the evening, were accordingly called up. The first was sustained with surpassing ability, by J. C. Hathaway, and adopted unanimously.

13. Resolved, That the position assumed by Governor Seward, in the controversy with Virginia, is "dignified and honorable—constitutional and just"—worthy of his character: and the able defence of the same put forth in the Legislature of this State, evince to the world "that New-York has men who understand law and liberty too well to surrender it" at the bidding of slavery.

14. Resolved, That it is the glory of the anti-slavery enterprise, that it is not proscriptive, nor sectarian; but its platform is broad enough to contain every human being of any sect, or no sect; whether orthodox, heterodox or "fanatic"—christian or infidel—third political partizan, or no political partizan; provided the weight of personal influence is pledged for the immediate overthrow of slavery.

Discussed by Jackson, Parker, Borden, P. D. Hathaway and Myrick. Adopted.

15. Resolved, That we deeply sympathize with our well beloved brother and fellow-laborer, Gerrit Smith, under his numerous bodily infirmities which have deprived him of the privilege, and us of the satisfaction of witnessing his accustomed devotion to the cause of the slave, and the free colored man in our public gatherings. Adopted unanimously.

16. Resolved, That we still have entire confidence in our brother Hiram Wilson, and the Canada Mission, in which he is engaged; and commend him to the abolitionists of the country for their hearty support. Adopted unanimously.

On motion, Resolved, That the thaks of this Convention be tendered to the Trustees of this eouse for its use, and to the citizens of Cazenovia generally, for their hospitality during the sittngs of this Convention. Adjourned.

JONATHAN WOODWARD, *President.*

LUTHER MYRICK,
E. A. POOLE, } *Secretaries.*
W. C. ROGERS,

From the Liberator.

Arrival of the Caledonia.

The Royal Mail steamer Caledonia, Capt. James M'Keller, arrived at Boston on Saturday last, at 12 M., having left Liverpool on the evening of the 4th, making her passage 15 days and 20 hours. She brought a large mail and 46 passengers to Halifax, left 8 there, and took on board 36 for Boston. She arrived at Halifax at 5 P. M. on the 18th inst, and left again at 12, midnight. The steamship Britannia, hence, arrived at Halifax on the 18th at 7 P. M.

Our brother J. A. Collins, (whose arrival we anticipated last week) has found it expedient and important to remain abroad a short time longer. He is incessantly occupied in the prosecution of his mission, and thus far has not labored in vain. In a letter dated Glasgow, March 2, 1841, he says: "I feel unhappy, in view of the great trials which you have, all of you, and particularly yourself, been called to pass through. May the God of all grace give you fresh anointings daily, that you may be strengthened for the great work he has called you to perform." He justly exclaims, in allusion to certain of our beloved friends in Scotland and Ireland—'What noble specimens of humanity are Smeal, Murray, Webb, Haughton, Allen, et al. of this school!' He informs us that R. R. Gurley, that arch deceiver, and genuine representative of the American Colonization Society, is in England and carrying all before him among the spurious abolitionists of that country. He adds—'Let Cresson and Gurley go on through the length and breadth of this kingdom in their colonization movement, and all that they carry off will be gain to the abolitionists. It is not half so dangerous as new organization, nor will its mischief on the cause of human freedom be felt half so much.' Mr. Collins was busily engaged in preparing a pamphlet, (which he had nearly completed for the press,) tracing the rise and progress of the divisions in the anti-slavery ranks in this country, and vindicating the course pursued by the American Anti-Slavery Society and its auxiliaries. We cannot doubt that it will produce a salutary effect upon the public mind. It is to be accompanied by the following introductory Letter from HARRIET MARTINEAU, which speaks for itself.

LETTER FROM HARRIET MARTINEAU.

TYNEMOUTH, NORTHUMBERLAND, Feb. 27th, 1841.

MY DEAR FRIEND,—I have read the statements in '*Right and Wrong* among the Abolitionists of the United States,' with respect to the differences between the two Anti-Slavery Societies of America, with a strong and painful interest. I wish I could adequately express my sense of the duty of every one interested in the cause of the negro,—of human freedom at large,—to read and deeply meditate this piece of history. I am not more firmly persuaded of any thing, than that those who, on the present occasion, listen to one side only, or refuse to hear either, are doing the deepest injury in their power to the anti-slavery cause, and sowing the seeds of a bitter future repentance.

I am aware how distasteful are the details of a strife.—I know but too well, from my own experience, how natural it is to turn away, with a faint and sickening heart, from the exposure of the enmities of those whose first friendship sprang up in the field of benevolent labors. I fully understand the feelings of offended delicacy which would close the ears and seal the lips of those who have been fellow-workers with both the parties now alienated. Among all these causes of recoil, I see how it is but too probable that the anti-slavery parties on the other side of the Atlantic may be left by many of their British brethren to 'settle their own affairs,' to 'fight their own battles.' But if I had a voice which would penetrate wherever I wished, I would ask in the depths of every heart that feels for the slave, whether it should be so;—whether such indifference and recoil may not be as criminal in us, as dissension in them;—whether, in declining to do justice to the true friends of the slave, (on whichever side they may appear to be,) we may not be guilty of treachery as fatal as compromising with his enemies.

Those who devote themselves to the redemption of an oppressed class or race, do, by their act of self-devotion, pledge themselves to the discharge of the lowest and most irksome offices of protection, as much as to that of the most cordial and animating. We are bound, not only to fight against foes whom we never saw, and upon whom our sympathies never rested;—not only to work for millions of poor creatures, so grateful for our care, that they are ready to kiss the hem of our garments This kind of service, however lavish it may require us to be of our labor, our time, our money, is easy enough in comparison with one which is equally binding upon us. It is also our duty to withdraw our sympathy and countenance from our fellow-laborers, (however great their former merits and our love,) when they compromise the cause. It is our duty to expose their guilt when, by their act of compromise, they oppress and betray those brethren whose nobleness is a rebuke to themselves. This painful duty may every friend of the negro in this country now find himself called upon to discharge, if he gives due attention to the state of anti-slavery affairs in America. If he does not give his attention, it would be better for him that he never named the negro and his cause; for it is surely better to stand aloof from this philanthropic enterprize, than to mix up injustice with it.

The first movers in the anti-slavery cause in America, those who have stood firm through the fierce persecutions of many years, who have maintained their broad platform of catholic principles, who have guarded their original Constitution from innovation and circumscription,—Garrison, and his corps of devout, devoted, and catholic fellow-laborers, with the Bible in their heart of hearts, and its spirit in all their ways, are now in a condition in which they need our support. They have been oppressed, betrayed, pillaged, and slandered. Not they, but their foes, are the innovators, the bigots, the unscrupulous proselyters, the preachers of a new doctrine, modified to propitiate the pro-sla very spirit of the country in which they live. No one will call my words too strong, my accusations exaggerated, who will read the evidence relating to the transfer of the 'Emancipator', (for one instance,) or, casting an eye upon the statement of accounts of the American Anti-Slavery Society, will perceive who voted into their own pockets the money by which the 'Emancipator' might have been sustained, under whose commission the assailants of the old organization crossed the Atlantic, and at whose expense they travelled throughout our country, sowing calumnies against Garrison and his faithful companions throughout the length and breadth of our land. When the friends of the slave here are told of treachery, pillage, and slander, will they hazard being a party to the guilt, for want of enquiry, even though the London Anti-Slavery Committee, and thier organ, the 'Reporter,' at present appear to stand in that predicament? If they would avoid such a liability, let them read and consider the statement by which the case is placed fully before them.

No one is more ready than I to make allowance for lapse in the friends of the negro in America. I have seen too much of the suffering (not conceivable here) consequent upon a profession of anti-slavery principles, to wonder that there are but few who can endure, from year to year, the infliction from without, the probing of the soul within, which visits the apostles of freedom in a land which maintains slavery on its soil. From my heart I pity those who, having gone into the enterprize, find that they have not strength for it, and that they are drawn by their weakness into acts of injustice towards such as are stronger than themselves;—for those who are not with the thorough-going are necessarily against them. We must regard with even respectful compassion the first misgivings, before they have become lapse. But what then must we feel,—what ought we to do—for those who *have* strength,—for those who *can* suffer to the end,—for those who are, after the pelting of a ten years' pitiless storm, as firm, as resolved, as full of vital warmth as ever,—as prepared still to abide the tempest, till the deluge of universal conviction shall sweep away the iniquity of slavery from the earth? Shall we refuse to hear the tale of their injuries, of their justification, because others have refused, or because the story is painful? May we dare to call ourselves workers in the anti-slavery cause while thus deserting the chief of its apostles now living in the world?

All believe that the truth will finally prevail; and you and I, dear friend, have a firm faith that therefore the old organization, with Garrison at its head, will prevail, at length, over the base enmity of the seceders. But we ought not to be satisfied with their prevailing *at length*, till we see whether they cannot be enabled to stand their ground *now*. Not a moment is to be lost. Not for a moment should their noble hearts be left uncheered;—not for a moment should the slaveholder be permitted to fan his embers of hope;—not for a moment should the American slave be compelled to tremble at the adversity of his earliest and staunchest friends, if we can, by any effort, obtain a hearing for the cause. Let us urge and rouse all who are about us,—not to receive our mere assertions, not to take our convictions upon trust,—but to read, search out, and weigh the evidence, and judge for themselves.

This is all that is needed; for I believe there is not a friend of the slave, in any part of the world, who, knowing the facts, would not make haste to offer his right hand to Garrison and his company, and his voice and purse to their cause.

I am, yours very truly,
HARRIET MARTINEAU.

GENERAL INTELLIGENCE.

From the Journal of Commerce.

Circuit Court.

Before Judge Gridley, March 22, 1841.

Daniel D. Nash vs. Seth W. Benedict.

This was an action brought by the Plaintiff, Nash, against the Defendant, Benedict, for having published a libel of the plaintiff in the Anti-Slavery Almanac for the year 1839. The libel consisted of a pictorial representation in the almanac and libellous words. The book contained a wood cut representing four men engaged in seizing a colored man, two of them employed in placing a chain on him, and the other two employed in placing a gag on him. The words printed under the wood cut were as follows—

"A NORTHERN FREEMAN ENSLAVED BY NORTHERN HANDS.

"Nov. 20, 1836, (Sunday) Peter John Lee, a free colored man, of Westchester County N. Y., was kidnapped by Tobias Boudinot, E. R. Waddy, John Lyon, and Daniel Nash, of New-York City, and hurried away from his wife and children into slavery. One went up to shake hands with him, while the others were ready to use the gag and chain. See Emancipator, March 16, and May 4, 1837. This is not a rare case. Many northern freemen have been enslaved, in some cases under color of law. October 26, 1836, a man named Frank, who was born in Pennsylvania, and lived free in Ohio, was hurried into slavery by an Ohio Justice of the Peace. When offered for sale in Louisiana, he so clearly stated the facts, that a *slaveholding* court declared him free—thus giving a withering rebuke to northern seroility."

When the Jury was empannelled, it was suggested that if any Juror was a member of an Anti-Slavery Society, he ought to withdraw—therefore a Juror stated that he was connected with one, and withdrew. A Juror was dawn in his place.

Timothy McDonough testified that he went to the store of the defendant and offered to purchase one of the Almanacs, in 1838;—that the defendant handed witness one, but would not take any money for it. The defendant said he was the publisher of the Almanac. The witness produced the Almanac he received from the defendant,—and it was similar to that for which the action was now brought. On being cross-examined, the witness stated that he marked the book he received from defendant, and has kept it since in his possession;—that he went to defendant's store to find out who the publisher was.

The Counsel for Plaintiff read the libel to the Jury.

Wm. McDonough also testified to obtaining an Almanac from defendant. On his cross-examination he said the defendant stated to him that he was the publisher, but afterwards stated that other persons in Boston were concerned in publishing, and that he was their agent only.

Other testimony was produced shewing the circulation of the Almanacs in the Western part of this State and in New Jersey.

The plaintiff then rested his case. The counsel for the defendant moved a nonsuit, (1) on the ground that there was a variance between the libel as proved, and that set forth in the declaration; (2) on the ground that the statute had been referred to in reference to the crime of kidnapping, and had not been properly set forth, as it was doubtful whether the plaintiff was charged with kidnapping, or as an accessary after the fact. The Court denied the motion for a nonsuit.

Mr. Dresser, for the defence, then offered to read in mitigation of damages certain passages from the "Emancipator." The Court ruled that if the passages were not in justification, but in explanation of the libel, he would allow the evidence to go to the Jury. The counsel for the defendant then read certain passages. Other parts of the same paper were delivered to the Judge to read and decide on their admissibility. The Court ruled that none of them could be offered in evidence, as they did not explain the libel.

Cornelius W. Lawrence was then called by the defendant's counsel. It was proposed to prove by this witness that a certain correspondence between him and Mr. Jay, of Westchester county, and which was referred to in the Emancipator, had actually taken place. The Court ruled that it was inadmissible.

The defendant's counsel then read an affidavit of the Deputy Sheriff of Westchester county, taken by counsel, showing that the plaintiff was one of a party who went into Westchester county to arrest a fugitive slave, under the mandate of Gov. Marcy. The affidavit also showed that the slave was kindly treated by the plaintiff and his associates.

The Judge charged the Jury that the fair inference from the statement published by the defendant was, that the plaintiff was charged by the defendant with the crime of kidnapping. The Court had not the slightest doubt of the libellous character of the publication. It charged the plaintiff with the commission of an offence prohibited by the laws of the State—by every principle of morality. By the statutes of this State, kidnapping was punished by imprisonment in the State prison. This libel was published long after the occurrence to which it referred, had taken place. The defendant might have examined into the truth of the charge before he published it; but he had not taken that trouble. Had he published only the truth, it would have been a perfect defence. He had admitted by his defence that it was untrue. There was no justification on the record, and for all purposes it might be said that the defendant gave a cognovit—a confession that he had published that which was not true. The case resolved itself into a question of damages, upon which the jury would pass their judgment. In making up their opinion, he trusted that they would dismiss from their minds every consideration but that which properly arose out of the case itself. He trusted that they would not allow the opinions which they might entertain on the deeply agitating subject of slavery, to enter into their deliberations. With but few, if any exceptions, every man in this section of the country looked upon slavery as a curse, but at the same time we ought to recollect there was a time when slavery existed in this State, and that at the time of the adoption of the Constitution of the United States, it existed in most of the States of the Union. Under that Constitution certain rights were secured to slaveholding States, and they ought to be observed. The Jury must not, however, allow their feelings against men who were engaged in what they believed was a rightous cause, to influence their judgments in this case. It was a case between two individuals,—for all that appears, both highly respectable men. It was an atrocious libel, as it stood. In making up their opinions, they should consider what compensation should be given to the plaintiff for this attack on his character. It was insisted by the defendant's Counsel, that as the plaintiff had proved no special damage, the verdict should be for nominal damages. That was not the Law. It was not necessary for the plaintiff in this case to show special damage. If the rule insisted on by the defendant be correct, the consequence would be, that if the character of the poorest man be attacked most grossly, if his character be so exalted as that the libel proves harmless, yet as he has sustained no special damage, he should recover but nominal damages. This could not be the law. The plaintiff was entitled to such damages as the jury deemed just. In his opinion they should show that private character could not be attacked with impunity, and that the defendant could not make use of his press and types to calumniate, without subjecting himself to responding in an adequate amount to the injured party.

The Jury retired for upwards of an hour, and returned with a verdict for the plaintiff of 1500 damages.

Counsel for the plaintiff—Messrs. N B. Blunt, John McKeon, and W. H. Bell. Counsel for the defendant—Messrs. Dresser and Gibbs.

From the Charleston Patriot, March 22.

LATEST FROM FLORIDA.

By the steam packet Southerner, Capt. Vambersie, we have received the Savanah Georgian of yesterday. We copy the subjoined intelligence from it.

St. Augustine March 21.—The steamer Wm. Gaston, arrived here this morning from Southern Posts. We take pleasure in announcing the return of Lieut. Col. W. S. Harney, with his small detachment of brave soldiers to this city, after a lapse of many months, and during which period they have accomplished in the expedition of the everglades and the capture and destruction of the enemy, objects which will hold them up to posterity as worthy of a country's praise. Col. Harney's health after the toils and fatigues he has undergone, we are happy to say, is much better than heretofore.

We learn, by this arrival, that Lieuts. Ketchum and Fields, with four or five canoes, lately went on a cruise in the everglades, and came across several Indians, but unfortunately they succeeded in making their escape.—*News.*

St. Augustine March 22.—From the West we learn that 60 more Indians have positively come in at Fort Fanning, and been sent down to Tampaa; and also that Gen. Armistead had actually made a shipment to the West. This is very encouraging, but we must wait a while before we can exult much in our prospects.

There is an uncommon proportion of woman and children among those who have surrendered, the whole number is but a fairing to what there are in the woods. With all our boasting we have not yet found out all their haunts nor do we yet know what will be the effect of money and negotiations upon the larger parties. In our paper of Friday, the condition of things is stated in the fairest light that the times will warrant.

In exploring the Everglades, Col. Harney made some geographical discoveries, and lately he has added something to our stock of knowledge in Natural History, by killing behind Key West two of the animals heretofore considered fabulous among us, called "Mani-i-tee." From what I can learn it is a sort of Sea Cow, or something between a Porpoise and a Seal, about 15 feet long, with head like a Cow, and two small flippers—neat weight about 2500 pounds—cannot leave the water—feeds on the grass of the margin, and propels itself forward by a broad tail.

Major Childs has been out on an unsuccessful scout so far as concerns captures, having merely taken a child of three years old, which in the hurry of escaping was left at one of the Indian camps.—*Herald.*

From the St. Augustine News of the 19th inst.

¡¡The Florida Indians, now remaining, which can be estimated (we have no correct date) at 3000, may be classed into Seminoles, Mickasukies, Tallahassees, and Creeks, (other denominations being merge into these) who are prevented from quarrelling among themselves by their greater quarrel with the whites; though it is quite probable that existing jealousies have for three years past prevented any combined operations. As the Seminoles reside in the Southern part of the Peninsula, away from the settlements, the depredations upon them have of late been probably committed by the other tribes.

From Vera Cruz.—By the schooner Water Witch, arrived yesterday from Vera Cruz, we have advices to the 5th inst. We learn that commercial business in that port was extremely dull—and of political news there was not a word in circulation. The cannonading reported to have been heard by the Texian schooner San Bernard, and which was supposed to have been a conflict between the castle and the city, was nothing more than the passing of salutes between a British ship of war and the authorities of the city of Vera Cruz. Two salutes were fired on the occasion; and as the British ship was lying near the Castle, and the San Bernard off the port at the time, it might easily appear that the fort and the town were firing on each other. The Water Witch brings $16000 in specie.—*N. O. Bulletin* 15th.

Letters received at N. Orleans from Matamoras and the city of Mexico, &c., state that General Arista has succeeded in two "pitched battles" in chasing the Camanche Indians beyond the frontiers, capturing all the horses, money, &c., which they had robbed from the department of Coahuilas, and releasing forty-two captives the savages had carried away prisoners. Arista arrived at Matamoras on the 14th February, and was received by the inhabitants with every demonstration of joy.

Case of McLeod.—The Albany Argus contains a letter from Lockport, giving the proceedings in this case as far as they could go. On the opening of the court, Judge Dayton directed the clerk not to call the jury, deciding at the same time not to hold the court in consequence of an informality, or rather a material error of the clerk, in giving but five instead of six days notice of the drawing of the jury for the term.

McLeod was arranged, and pleaded not guilty to the indictment against him. His counsel, Messrs. Gardner and Bradley, then moved the court for two commissions to issue—one for the examination of Mr. Webster, Secretary of State, and Mr. Fox, the British Minister, at Washington—the other to examine McNabb and others, in Upper Canada.

Affidavits were also served for the purpose of removing the cause to the bar of the Supreme Court by certiorari, or to enable the prisoner's counsel to move for a change of venue so as to have the trial in some other county.

We trust that these proceedings, will begin to open the eyes of those Editors who have been so amazingly puzzled as to what was to be done or what could be done in this case. They show that neither McLeod's counsel or any body else acquainted with the laws of the country, expect his release without a trial before the proper judicial tribunal in the State of New-York. The commission for the examination of Mr. Webster and Mr. Fox, is of course for the purpose of presenting to the court the facts in relation to the position which the British Government has officially assumed in the matter. The question of national law will then come up for argument before the court as to whether that position exculpates McLeod, in case he is shown to have been one of the party that committed the murder. This is precisely the course which we have designated from the first as the plain direct and legal course, and the only one which could possibly be taken. We trust that will now be seen that our laws and institutions are not so very complicated as to prevent their being administered with ease and effect.

The Slave Trade under the American Flag.— * * * * Lord Palmerston is at present engaged in a correspondence with the United States, and that correspondence has, on both sides, been conducted with some asperity. According to the laws of the United States, the conveyance of slaves under the American flag is an act of piracy, but the Yankees have indirectly found means to promote the slave trade very considerably, and to appropriate to themselves a large share in the enormous profits that accrue from it, the greater portion of the slave trade of Cuba being at present carried on by Americans.

* * * * * * *

Lord Palmerston has protested with great energy at Washington against this system of fraud, and has renewed his demand for a right of search; but the President's only reply has been, that he sees himself compelled to send American ships of war to the African coast, in order to protect American merchant-men from being searched by British cruisers. To a renewed application from Lord Palmerston, the President has answered that these are not the proper means for the suppression of the slave trade, and that what the English ought to do is, instead of attempting to prevent the conveyance of slaves, to destroy the slave markets of Rio and Cuba. This piece of advice is mere insolent irony, for no one knows better than the President that England can destroy the slave market of Havana only by occupying the island, and that such occupation would immediately lead to a war with the United States.—*Allgemeine Zeitung.*

Affairs in Cuba.—Letters have just been received in this city from Havana, stating that considerable excitement prevails there, in consequence of a report that the British Government were about effecting engagements with the Cortes for the purchase of the emancipation of slaves in the Island. Remonstrances, it is stated, are being signed by the inhabitants against the arrangement; it is also stated that the twenty thousand blacks whom the English Government have been training in their West India colonies under pretext of service in Canada, are to be brought to Cuba to suppress or hold in check any disturbance that may occur when this emancipation shall go into effect.—*Philadelphia North American.*

In the case of Peter Robinson, tried at New Brunswick for the murder of Abraham Suydam, Esq., the Jury, after a short absence, brought in a verdict of *murder in the first degree.*

During the rendering of the verdict, says a correspondent of the Newark Advertiser, the prisoner appeared sullen and motionless—he was corpse-like—and while going out of Court the Sheriff asked him how he felt, and he answered "oh, I feel as nice as ever."

The Chief Justice directed him to be brought into Court to-morrow morning, at 11 o'clock, to receive his sentence. I understand he has made confessions which will startle, not only those who have feeling minds, but even those who are already hardened in crime. He was sentenced to be hung on the 16th of April next.

Mississippi Resolutions.—The Legislature of Mississippi, after stating the refusal by the Governor of Maine to comply with the requisition of the Governor of Georgia, for the surrender of fugitives, and the refusal of the Governor of New York to comply with a similar requisition by the Governor of Virginia, proceeded to say:

Whereas, The offences charged against all said fugitives from justice, was larceny, in feloniously inveigling, stealing, taking and carrying away certain slaves, and whereas, the council and corporation of this and all the other slaveholding States of this Union, have been asked in the premises, to the end that our common and peculiar interests may not be prejudiced by the action of our sister States, nor interested in, but opposed to, the institution of domestic slavery: therefore,

Be it resolved by the Legislature of the State of Mississippi, That the right of Executive authority of one State to demand fugitives from justice, of the Executive authority of another State, and the duty of the latter to surrender such fugitives upon such demand, is a right secured by the terms of the Federal compact, a right which cannot be denied without a palpable violation of the Constitution, and a right which no State Legislature can annul, evade, or impair

Be it further resolved, That the attempt of the Governor and Legislature of the State of Maine and the Governor of New York, to evade, impair, and deny that right, is deemed by this Legislature, an outrage upon the chartered rights of Virginia and Georgia, and a precedent full of danger to all the slaveholding States.

Be it further resolved, That this State will make common cause with any of her sister States, whose rights may have been, or may hereafter be, invaded as aforesaid, in any mode or measure of resistance or redress, necessary for their or our protection.

Be it further resolved, That the Governor of this State be requested to transmit copies of the foregoing preamble

From the Token for 1840.

The Widow's Hope.

BY H. F. GOULD.

Sleep on, my babe, and in thy dream
Thy father's face behold,
That love again may warmly beam
From eyes now dark and cold.
His wonted fond embrace to give,
To smile as once he smiled,
Again let all the father live,
To bless his orphan child.

Thy mother sits these heavy hours
To measure off with sighs,
And over life's quick-withered flowers
To droop with streaming eyes.
For, ah, our waking dreams, how fast
Their desert visions fade,
Or flee, and leave their glory cast
For ever into shade.

And still, the doating, stricken heart,
In every bleeding string
That grief hath snapped or worn apart,
Finds yet wherewith to cling;
And yet whereon its hold to take,
With stronger, double grasp,
Because of joys it held to break
Or melt within its clasp.

A blast has proved that in the sand
I based my fair, high tower:
Pale death has laid his rending hand
On my new Eden bower!
And now my tender orphan boy,
Sweet bud of hope, I see
My spice of life, my future joy,
My all, wrapped up in thee.

I fear to murmur in the ear
Of Him who willed the blow,
And sent the King of Terrors here,
To lay thy father low.
I ask his aid my griefs to bear—
To say, "Thy will be done!"
That Heaven will still in pity spare
The widow's only son.

The City Street.

BY MARY HOWITT.

I love the fields, the woods, the streams,
The wild flowers fresh and sweet
And yet I love no less than these,
The crowded city-street!
For haunts of man, where'er they be,
Awake my deepest sympathy.

I see within the city-street,
Life's most extreme estates,
The gorgeous domes of palaces,
The prison's doleful gates;
The hearths by household virtues blest,
The dens that are the serpent's nest.

I see the rich man, proudly fed
And richly clothed, pass by;
I see the shivering, homeless wretch,
With hunger in his eye;
For life's severest contrasts meet
For ever in the city-street!

And lofty, princely palaces—
What dreary deeds of wo,
What untold, mortal agonies
Their arras chambers know!
Yet is without all smooth and fair
As Heaven's blue dome of summer air.

And even the portliest citizen,
Within his doors doth hide
Some household grief, some secret care,
From all the world beside;
It ever was, it must be so,
For human heritage is wo!

Hence it is that a city-street
Can deepest thought impart,
For all its people, high and low,
Are kindred to my heart;
And with a yearning love I share
In all their joy, their pain, their care!

Gather Ripe Fruits, O! Death.

BY THOMAS RAGG.

Gather ripe fruits, O Death!
Strew not the pathway of the tomb with flowers—
Invade not childhood with thy withering breath;
Pass on, and touch not youth's bright sunny bowers.

There are enough for thee
Of hearts that long for thy serene repose,
That fain among the lowly laid would be,
Pierced deep with festering wounds that will not close.

Go to the desolate,
Whom thou hast robbed of every star-bright thing—
On whom the smiles of hope no longer wait—
Whose loves have passed upon the morning's wing.

Go to the wearied frame,
That seeks to slumber in the grave's cold breast,
That finds life's pleasures but an empty name,
And longs to flee away and be at rest.

Go to the saints of God,
Whose souls are weary of the world and sin,
Who fain would tread the path their Saviour trod,
And greet the tomb that lets heaven's glories in.

Take these, take these to rest;
But smite not childhood in its mirthful play—
Snatch not the infant from its mother's breast—
Steal not the loved and loving ones away!

Gather ripe fruits, O Death!
Strew not the pathway of the tomb with flowers—
Invade not childhood with thy withering breath;
Pass on, and touch not youth's bright fragrant bowers.

From the Massachusetts Spy.

Fate.

The rose and thorn may spring up side by side,
And spread their leaves together to the day;
Drink in the dew alike at eventide,
While in one breath their quivering leaflets play.
The winds awake and rudely hurry past:
The thorn unharmed in greenness will remain,
While the fair flower is broken by the blast,
And all its leaves are scattered o'er the plain.
Thus vice and virtue: death the foul will spare,
While his relentless hand plucks up the good and fair.

MISCELLANEOUS.

The Economy of Life.

We have hitherto recommended the work reviewed below to the earnest consideration of our readers; but, as the subject is one which seems to come within the purview of medical science, we have great pleasure in doubly fortifying our own judgment with that of *Bell's Select Medical Library and Eclectic Journal of Medical Science* (Philadelphia)—probably the highest authority on this continent. That periodical's estimate of Mr. Graham's great treatise on the Science of Human Life is as follows:—*New-Yorker.*

'LECTURES ON THE SCIENCE OF HUMAN LIFE.

BY SYLVESTER GRAHAM.'

We have met with few treatises on the Science of Human Life, especially among those addressed to the general reader, of equal merit with the one before us. The author, instead of following in the ordinary route pursued by popular writers on the principles of hygeine, has endeavored, from an examination into the nature of human organism, of the vital laws with which it is endowed, and the effects produced upon it by external agents, to deduce the means best adapted to prolong its health and vigor to the latest possible period—in other words, to establish a correct system of hygeine upon the basis of Physiology. The subject is treated in all its details with uncommon ability. Untrammeled by the opinions of those who have preceded him in a similar investigation, the lecturer has examined for himself, every point connected with it, and has, in more than one instance, been led to the adoption of views altogether different from those generally entertained.

Whatever may be the estimate formed by different individuals, of some of the doctrines advanced in these Lectures, there is no one, we are persuaded, who will not derive gratification and instruction from an attentive persual of them. The physiological views they contain, are, in general, correct and expressed with perfect clearness. Even those particulars in which the opinions of the author differ from those of our leading physiologists, present very forcible claims to our attention from the ingenious manner in which they are defended and enforced,—while the hygeine precepts peculiar to Mr. Graham, false and ridiculous as they may appear to those who have not given sufficient attention to the subject, have this important recommendation, that, in any instance in which they may be followed out in practice, even to their fullest extent, they cannot fail of being productive of an increased vigor of the moral and physical powers of the constitution.

The very ultraism of the lecturer on certain particulars, is, we conceive, better calculated to produce a beneficial reformation in those popular practices that are adverse to the health and well-being of man, than the awkward attempts which have been made by a few modern writers on hygeine, to accommodate its rules to the requirement of fashion, the cravings of a vitiated appetite, or the suggestions of pride, or of interest. The bold originality of thought which pervades the Lectures before us, and their perfect freedom from those errors into which most writers who treat on the same subject have fallen by following too implicitly the dogmas of their predecessors, constitute one of their chief recommendations.

The first eight lectures are devoted to a general consideration of the organization of the human body, and of its relations to the external world. The author's remarks on all the leading particulars connected with this portion of his subject are highly interesting, and generally speaking sufficiently accurate.

The ninth and tenth lectures treat of intellectual and moral philosophy, and contain many original views in relation to the mental powers of man, in their healthy and diseased conditions. We regret our inability to lay before our readers the views of Mr. Graham contained in these two lectures, as well as in the succeeding one, which treats of the general law of relation between the instincts and voluntary powers and the intellectual faculties, and of the moral powers of man, inasmuch as they are marked by great depth of thought, and present a very happy exposition of some of the most intricate points connected with intellectual and moral philosophy. This portion of the work will be found equally interesting to the scientific as to the general reader.

Lecture eleventh is devoted to the consideration of the question—How long can Man live? It is discussed with the author's usual acuteness. The remarks on this important subject are pertinent, and in strict accordance with a correct physiology. Those who may feel inclined to deny the truth of the general conclusions at which the author arrives, will find it no easy matter to overthrow the arguments upon which these conclusions are based.

The several subjects treated of in the twelfth lecture are all important, in reference to their bearing upon the rules of the hygeine. Some interesting remarks are made upon the substances employed for food; the principles to which they refer, though susceptible of very ready proof, are often overlooked by medical men, and almost invariably by the unprofessional.

In the ensuing eleven lectures we are presented with a full exposition of the peculiar views of the author in relation to the proper food of man. They who will attentively and candidly study the facts and arguments adduced by our author on the subject of diet cannot but be struck by their force and will be little inclined to treat his opinions as absurd hypotheses, even though they may not be willing to admit, in every instance, their entire accuracy.

In lecture fourteenth our author enters upon the evidence of the natural dietetic character of man, as derived from comparative anatomy and physiology. His observations on this head are marked by uncommon acuteness. They prove conclusively that the distinctive characteristics of carnivorous, granivorous and omnivorous animals adopted by naturalists, are by no means so well established or strongly marked as many suppose.

In confirmation of his general proposition, that man is naturally frugivorous, the lecturer adduces the testimony of Linnæus, Sir Everard Home, Cuvier, Lawrence, and Thomas Bell, all of whom infer, from the consideration of the anatomical structure of the alimentary organs of man, that, in the words of Baron Cuvier, "the natural food of man appears to consist of fruits, roots and other succulent parts of vegetables."

Lecture fifteenth is replete with reflections which recommend themselves most forcibly to the serious consideration of every individual desirous of promoting his own happiness, and well-being, as well as that of his offspring. In this lecture will be found a curious and interesting inquiry into the causes which have produced and perpetuated the varieties of the human family. Toward the close of the lecture, the author, with great truth, remarks that, in attempting to test physiological principles by the apparent facts of human experience and history, a great variety of modifying causes must be taken into consideration; some of which are detected with great difficulty, while it is even more difficult to estimate their true force with exactness and certainty.

The sixteenth lecture is devoted to an examination of the effects of vegetable and animal food on the human body, with reference to suppleness, activity, agility, vigor, ability to endure protracted efforts, &c. The physiological views advanced in relation to this subject are illustrated by a large mass of interesting facts. In the ensuing lecture, the comparative effects of vegetable and animal food in enabling the human system to resist the action of morbific causes, and to recover from disease, is very fully discussed. Some, if not all, of the author's opinions in relation to the dietetic treatment, of disease are peculiarly striking and correct. The lecture concludes with an examination of the comparative effects of vegetable and animal food with reference to longevity, prolificness and the ability to endure cold.

The subject of the eighteenth lecture is the comparative effects of vegetable and animal food on the sensorial power of the nervous system—particularly on the special senses, and the intellectual and moral faculties. On this point the author has collected a large amount of facts. In the nineteenth lecture the comparative effects of vegetable and animal food on the animal propensities and moral sentiments are examined and illustrated. In the twentieth lecture the author endeavors to show that the experience in favor of a mixed diet does not militate against the physiological principles he has advanced: that health may be maintained at the expense of life—intensive and extensive life being incompatible; that health is not always a proof of good habits. &c.

In the next lecture we are presented with the general physiological laws in regard to preparing food and the use of artificial means as aids to the vital powers; the general principles which should govern the artificial preparation of food in relation to mastication, insalivation, deglutition, temperature, concentration, combination, quantity, &c., with the practical application of these principles: and many full and interesting details on the subject of bread—the best materials for its formation, the manner of preparing, baking and preservation.

The subjects discussed in the remaining three Lectures, are physiological principles in regard to times of eating; the physiology of Hunger, the causes by which it is made to recur at shorter or longer intervals, and is augmented and diminished in intensity; the importance of a great regularity in the times of eating, the quantity of food necessary to sustain the human body; the effects of excessive alimentation; drinks, why required—the proper kind; thirst—natural and morbid. Stimulants—their effects on the system and the general delusion concerning them. Sleep—the physiological necessity for it, its effects, causes which prevent and disturb it, the proper period and duration of sleep. Bathing, air, clothing and exercise,—all these subjects are treated in a masterly manner. The remarks of the author in relation to these possess, often, much originality and are, with very few exceptions, founded upon strictly physiological principles.

We have deviated somewhat from our usual practice in presenting so extended a notice of a work professedly addressed to the general reader; but from its very great superiority over the popular treatises on the Science of Human Life, we felt desirous of directing to it the attention of our readers. These Lectures will afford the unprofessional reader a fund of curious and useful information in relation to the organization of his frame, the laws by which it is governed, and the several causes which tend to derange the regularity of its functions, which he would find it difficult to obtain from any other source.

Africa.

The expedition which has been for some time fitting out in England for Africa, and which was to leave in the middle of February, consists of three steam vessels, built for the occasion, viz: the Albert, the Wilberforce, and the London, the whole under the command of Capt. H. Dundas Trotter. The object of the expedition is the extinction of the slave trade, and the extension of civilization in Africa—as well as to make explorations of a scientific character.

Very erroneous opinions are entertained of Africa—with its name are associated little else than sterile plains, sandy deserts, and unwholesome fens—yielding sparingly the rich gifts of nature, and inhabited by ferocious savages, or by wild beasts still more ferocious. But in reality, Africa is a fair and beautiful portion of the globe—hardly surpassed in native riches by any other country. It contains immense plains of wonderful fertility, capable of raising almost every production peculiar to a tropical climate. Its forests, consisting of the most valuable timber, cover thousands of miles—while its rivers surpass in magnificence those of any other country on the eastern continent. The Niger, which is navigable within 500 miles of its source, after flowing more than two thousand miles through the interior, rolls its mighty waters from upwards of twenty mouths into the ocean. Such are the natural advantages of Africa—advantages which ought to give the inhabitants a prominent standing in the scale of nations, and make them happy among themselves, and a blessing to the rest of the world.

But the *Slave traffic* is the terrible evil, which rests like an incubus upon this devoted country—which desolates the fairest portions, converts the inhabitants into wolves, and array them against each other. It is stated on unquestionable authority that one hundred and fifty thousand Africans are annually sold into captivity—while no fewer than five hundred thousand lives are annually lost to this unhappy country, in the various departments of this accursed system!

We learn from a late English paper that the expedition would call at St. Vincent, one of the Cape de Verde Islands, for coal; at Sierra, Leone, for Kroomen and interpreters; and at Cape Coast Castle; and were expected to arrive at the mouth of the Niger early in March. The vessels would there fill up their coals from a store ship, sent out for that purpose; and having placed their heavy stores, &c., in canoes, and otherwise lightened the vessels for river navigation, they will proceed up the Quorra, either by the Formosa, or Nun branch, which ever may be reported of most favorably; and steaming rapidly through the Delta, make their first halt at the town of Ibu, on the left or western shore of the Nun, about 120 miles from the entrance. Here they will commence their operations with a view to the execution of the principal objects of the mission, namely, to make treaties with the African chiefs to put down the traffic in slaves, and to substitute instead of it a friendly intercourse with Great Britain. After as short a delay as possible at Ibu, the expedition will proceed up the river; and, forty miles beyond, reach the first hills at the apex of the Delta, about 190 miles from the sea—a distance easily accomplished, with even moderate steamers, in from three to four days. Here the monotony of an alluvial soil, and all the malaria of the Delta, are left behind, and the traveller looks cheerfully forward to the remarkable formed range of the Kong Mountains, which show themselves in the distant northern horizon.

Here an opportunity will be afforded for showing the Africans the best mode of cultivating the ground, and of distributing plants and seeds suited to the climate and soil. Should any opportunity be afforded, the vessels will probably explore the upper part of Quorra (Kawara,) towards Basah, where Mungo Park lost his life, and also the Chadda, as far as water communication will admit of it, and thus open the road to the missionary, the merchant, and the man of science. The committee has placed £1000 at the disposal of the commander of the expedition, to be used either in benevolent plans for the Africans, or in endeavoring to gain a more intimate knowledge of the country.—*Bost. Mer. Jour.*

How to Instruct.—Pour in knowledge gently. Plato observed, that the minds of children were like bottles with very narrow mouths; if you attempted to fill them too rapidly, much knowledge was wasted, and little received; whereas, with a small stream, they were easily filled. Those who would make young children prodigies, act as wisely as they who would pour a pail of water into a pint measure.

Sabbath at home—Reflections. 'Tis Sunday. The afflicting hand of him whom my soul loves, resting gently upon me, holds me at home. To the public sanctuary I may not go to-day. I shall not mingle with the thousand temple worshippers, nor listen to the voice of mercy from the holy place. I must stay behind, and for a season forego the pleasures of the earthly courts of the Lord. But what of all this? I have both altar and sanctuary here at home. A sanctuary here at home. A sanctuary which the Highest fills, and an altar hard by the mercy seat which the cherubim o'ershadows. Yea, I have a temple here—a temple not made with hands—a temple dedicated to God—a temple of the Holy Ghost. Here then will I worship. I will enter with awful reverence the temple of my soul, and bow down before Him whose glory fills it. While the great congregation listening to the "ambassador of Christ" cry "Amen, and Amen," be mine the humbler, but not poorer task of listening to my Savior's whisperings, and ejaculating, "Abba, Father." Shall I complain then, because I may not for infirmity go up to the house of God. Complain! Does the panting heart complain of thirst, when in the midst of running brooks! Neither can I complain, while salvation's full cup is constantly at my lips. No, here by my own fireside, "I have enough to comfort me." Let the grovelling worldling talk of vacant, lonesome hours. But Christians never! Thou, my Lord, canst fill any hour with more than eartly bliss. Dwelling in Thee, I have all and abound. When I am most alone, then art thou most with me; and when thou art most with me, then am I supremely blessed.

'Tis sweet to visit the sanctuary where Jesus dwells; but sweeter to have him abide in our earthly tent, the companion and security of our souls. *Then*, being home-ridden or bed-ridden, is not being alone or Christless. And having Christ is having all. Sickness is no more sickness when Jesus is our *watcher*; and dying is no more dying, when Jesus smooths our pillow, closes our eyes, and receives our souls. So that living and dying is all the same with "Christ formed within the hope of glory." M. J. S.—*Morn. Star.*

Faith of an Indian Mother.—The following is an extract from the third volume of Mr. Bancoft's History:

"If a mother lost her babe she would cover it with bark and envelope it anxiously in the softest beaver skins; at the burial place she would put by its side its cradle, its beads, and its rattles; and as a last service of maternal love, would draw milk from her bosom in a cup of bark, and burn it in the fire that her infant might still find nourishment on its solitary journey to the land of Shades. Yet the new born babe would be buried not as usual on a scaffold, but by the way side, that so its spirit might secretly steal into the bosom of some passing matron, and be born again under happier auspices. On burying her daughter the Chippewa mother adds, not snow shoes, and beads, and moccosins only, but (sad emblem of woman's lot in the wilderness!) the carrying-belt and the paddle. "I know my daughter will be restored to me," she once said as she clipped a lock of hair as a memorial; "by this lock of hair I shall discover her, for I shall take it with me,"—alluding to the day when she, too, with her carrying-belt and paddle and the little relic of her child should pass through the grave to the dwelling of her ancestors."

Be a true Man.—It is no easy matter to be a *true* man. The true man is true to himself; true to his country; true to his fellow man; true to his exalted nature and destiny; true to his God. And yet how many might approach nearer to the standard of a *true* man, if they were disposed to make trial? And how few even aim to be true? Trueness of thought, spirit, conduct, in character and life—these alone can make a man really and truly great. Who yet, search, the whole catalogue of human greatness, has come up to the full stature of a perfect man? Not one. Because none have succeeded, should none try? Because the aim is a high one, and the height difficult of attainment, should no one attempt the ascent—no one make advances? In proportion to the difficulty of the task, will be the glory of the accomplishment of the work, to him who attains. *I can't* never accomplished any thing of importance; *I can* has bridged the ocean, and brought the lightenings from the clouds. By this magic word, Art and Science have advanced; agriculture and manufactures and commerce flourished, and civilization spread its elevating influences among the abodes of men.

Every man, then, should strive to be a true man; true to duty; true to conscience; true to principle; true to truth. If he would approximate towards this elevated standard, he should commence the work immediately, without delay. He must be true in small things—nothing, rightly considered, is small—if he will but be faithful ever a few things, he may become lord over many things; step by step will he rise, and each succeeding step will be more easy and rapid, till at length he will have reached a sublime intellectual and moral elevation, which time cannot lessen nor eternity destroy.—*Bay State Dem.*

Sound made Visible.—An English paper gives the following notice of an "important discovery," which *if true*, would seem to surpass even that of Mr. Daguerre. It is, indeed, no less than a plan rendering the vibration of *sound permanently visible!*

"A most ingenious and valuable discovery has just been made by Mr. Southworth, of Cheetham street, Manchester, by means of which an individual, although unacquainted with the art of writing, is enabled to take down the speech even of the most rapid speaker; and what is yet more surprising, in such a way as to *indicate the peculiar emphasis with which it may be delivered.* As the inventor has not yet secured a patent, all that we are at present enabled to state is, that it bears some analogy to photogenic drawing. It is well known in the latter case that, when a substance properly prepared is presented to objects illuminated by the rays of the sun, it receives a distinct and faithful impression of them, which is afterwards rendered permanent by suitable chemical agents. So also the present discovery consists of a piece of mechanism as susceptible of the impression of sounds as the tympanum of the ear, which impression remains permanent, and is as perfectly legible as the clearest typography."

We shall expect to see soon a machine by which, on turning a crank, a man's thoughts may be taken down with wonderful accuracy, with or without his concurrence, and thus paragraphs items, moral essays, and philosophical disquisitions, to say nothing of a great variety of nonsensical speculations, may be fabricated *ad libitum.*—*Bost. Mer. Jour.*

Profitable Investment.—A correspondent of the New Haven Herald states that a merchant of that city informed him a few days since that for upwards of sixteen years past he has consumed a paper of tobacco a day. He therefore has eaten more than six thousand papers, which, at the usual price, and with ordinary interest, now stand him in nearly three hundred dollars. He further remarked, that for the same time his segars had cost him not less than fifteen dollars per annum—giving another item of four hundred and fifty dollars. Seven hundred and fifty dollars expended upon a habit injurious to him who practices it, and certainly not particularly agreeable to others. His expenses in the tobacco line therefore, including the interest upon his former investments, will this year be only seventy dollars.

GENERAL INTELLIGENCE.

Election Riot, and Death.—The St. Albans (Vt.) Messenger, contains the following account of a riot, attended with loss of life, which occurred at Henrysville, Canada, during the recent Provincial election. Henrysville is on the direct mail route from Montreal to Burlington, and about 40 miles from the former place.

"From our informant we learn that at the close of the polls on Tuesday, the radical candidate was 84 ahead of his tory opponent. Upon this being stated, the tories made an attack upon the radicals, in the school-house where the polls were held, and the radical candidate, Franchere, was compelled to escape from the windows in order to escape his life. The radicals retired and the tories perceiving that they had no arms, went to a hay rick, broke it up, and provided clubs for those of their own party who were destitute, and pursued the radicals, and upon overtaking them, commenced an indiscriminate attack; two men seated in a sleigh were felled with blows from clubs on the back part of the head. Many others were seriously injured. One in particular was knocked down by a blow across the back, and he fell out of the road; his assailants passed on, and the man arose on his knees, when others came up—the Canadian begged for mercy, but his assailants immediately knocked him down again with clubs, and beat him afterwards till he was senseless. Among the assailants were several of the militray dressed in citizens' clothes.

On Wednesday the polls were again opened, and at noon the radical candidate was 120 ahead, notwithstanding the efforts of the tories to browbeat and force the radicals from voting. This number so exasperated the tories that a severe contest ensued, and the radicals being poorly prepared to defend themselves, were severely injured. One or more of the latter have died, and many are so badly hurt that there are no hopes of recovery. The radical candidate has entered his protest and withdrawn from the canvass, and possibly the riotous scenes have ended for the present.

It is reported that three have been killed, but we do not credit it.

Wonderful Escape.—The son of William T. Battle, who as we yesterday mentioned, fell from the precipice near the Falls, was 12 years of age. He was leaning against a barrier put up to prevent accidents, looking at the ice as it plunged over the cataract, when the board gave way and he fell backwards ten feet, striking his head against a shelving rock, and then, turning a somerset, fell perpendicularly sixty feet further, striking into a small body of snow and ice occasioned by the spray from the cascade; the dint in the snow was some ten inches deep. Wonderful to relate, a slight bruise on the back of the head and the dislocation of the hip joint, was the only injury he sustained. A small boy saw him fall, but in his fright ran home without giving any alarm. A man in the saw-mill heard a cry, shut down the gate, and gained the spot by going round some two hundred rods. When found, the lad was conscious, so much so as to know the man who came to his aid. Doctors Elwood, Backus and Hamilton were called, and he is now in a fair way of recovering.—*Rochester Democrat.*

Ecclesiastical Council.—We understand the injunction of secrecy was last evening removed from this body. It appears from the direction which has been given to these proceedings by their action in the case, they deem it unnecessary to declare, as it is called, a *result of Council*: but it is understood that on the question of jurisdiction as an *ex-parte* Council, they decided in favor of the pastor of the society. Subsequently they made a proposition to both parties, in the spirit of compromise and peace, that both should fall back upon the "grounds of complaint" made by the proprietors against the Reverend pastor of the society, in July last, and without attempting on the part of either to give their own interpretation of the meaning of that document, to leave it to the Council alone, in the first instance, to give it a proper and just construction, and examine and decide upon the charges accordingly. The parties have accepted the proposition, and the Council has adjourned to Monday, April 12, when the examination will proceed.—*Boston Mer. Journal.*

Agricultural Statistics.—According to the returns of the Marshals, by whom the late census was taken, the State of New-York is behind Pennsylvania in the production of of wheat, to the amount of about 2,000,000 bushels annually; while it excels Pennsylvania in the production of of rye over 3,000,000 bushels, of indian corn 2,5000,000 bushels, of oats over 2,000,000 bushels of buckwheat 300,000 bushels, of barley 2,300,000, of potatoes 21,000,000 bushels, wool nearly 1,000,000 pounds, hay nearly 2,000,000 tons, sugar over 8,000,000 pounds, and of products of the dairy over $8,000,000. In the production of wheat, Ohio exceeds Pennsylvania about 3,000,000 bushels, while Virginia is about 1 1-2 million bushels behind New-York in in that article. In Indian corn, Tennessee takes the lead of all the States, producing 42 1-2 millions of bushels yearly, North Carolina 34 1-2 millions of bushels, Virginia about 34 millions of bushels, Illinois 28 millions, Michigan 22 millions Alabama 18 millions Missouri 15 millions, Pennsylvania 13 1-2 millions, and New-York 10 millions. Of neat cattle, New-York possesses 2,642,438, Pennsylvania 146,418, Ohio 1,008,313. Of sheep, New-York has 5,381,225, Pennsylvania 3,396,431. Ohio, 1,964,957, Vermont 1,393,420, Virginia 1,280,736. In the products of the orchard, New-York and Vermont lead the other states nearly two to one—the former being to the amount $1,732,357, the latter $1,109,387. In cotton, Mississippi bears the palm, producing yearly 289,838,818 pounds, Alabama 240,379,669 pounds, South Carolina 148,907,880 pounds, Georgia 134,322,755 pounds, Louisiana 87,640,185 pounds Virginia 10,767,451 pounds. Of tobacco, Maryland produces 19,000,000 pounds, Virginia 14,000,000 pounds, Ohio 6,000,000 pounds, Tennessee 26,700,000 pounds, Missouri 8,500,000 pounds, and Indiana near 2,000,000 pounds.—*Sun.*

Remains of a Gigantic Mastedon.—The People's Gazette of the 4th instant, published at Hinsdale, Cattaraugus county, says, "While the workmen engaged on section one hundred, of the Genesee Valley Canal, a short distance southwest from this village, were excavating in a bank some seventeen feet from the surface, they came in contact with the tusk of one of those animals of ancient times, the *Mastedon or Mammoth.* A part of the tusk was all that was obtained, owing to the immediate falling of a large portion of earth. Those engaged in using the pick axe at the time not noticing readily the tusk, it was somewhat broken to pieces. The earth where it was found, and for some distance around, is composed of alternate stratas or layers of sand and gravel, showing, conclusively, the action of water at some far distant period of time. The land over and about where the relic lay embedded, was, till very recently, covered with a heavy growth of pine and hard wood timber, and in fact, immediately over where the tusk lay, 17 feet above, there is the stump of a pine at least three feet in diameter, the growth of 500 years.

* * * * *

From a careful examination of the parts of the tusk obtained, we have come to the conclusion that the diameter of it must have been at least eight inches, and the length some eight or ten feet.

Important Trial.—We learn from the Picayune, that Williams, who purchased the felon slaves from Virginia, was arrested in New Orleans with the negroes, has been tried for the offence, and the jury, not being able to agree upon the verdict, he was held in custody for further trial, if the Attorney General saw fit again to prosecute. The evidence seemed to show that he intended to take them to Texas.

The Natchitoches Herald of the 30th Jan. says:—The commissioners of the United States and the Republic of Texas, appointed to complete running the boundary line, passed up the river this morning in the steamer Caddo.

Spanish Character.—A Spanish shoemaker just at the close of the week received a pair of shoes to be mended. He looked at his good wife and asked how much there was in the purse—"Sufficient to last till Monday, Pierre." "Tell your master I can't mend those shoes till Monday.

Buffalo Charter Election.—Isaac R. Harrington the Union candidate for Mayor, succeeded by 126 majority.

The Steamer Britannia left Boston on the 16th inst. for Halifax and Liverpool. She carried out six mail bags, containing 7,000 packages of letters and newspapers, and has fifteen passengers for Liverpool.

Roman Wines.—The Roman wines were very different from ours; the celebrated wines of the Opimian vintage were thick, bitter, viscid, sirups of little value, except for the renown attached to their great age. Pliny says, that they were as thick as honey. This wine is said by some to have been kept until it was a hundred and fifty years old.

The Missouri Senate, on the 4th instant, rejected the Governor's nomination for the appointment of Judge Lawless of the St. Louis Circut Court, by a vote of 12 to 21.

This is the same Judge Lawless who decided, in the case of the negro burned at the Stake by an infuriated mob, that the court had no jurisdiction in the case, as the act was done by the 'multitude.'

Licensing at Worcester.—We learn from the Worcester (Mass.) Ægis, that the Selectmen of that town have resolved, officially, that the public good does not regard spirituous liquors to be sold in that town.

The First Step.—The N. Y. Observer says that thus far no attempt has been made to show that a pen or tongue was ever moved on the subject of a Temperance reform, before Dr. Benjamin Rush employed the powers of his gifted mind, so early as 1804, to rouse the patriotism and humanity of his countrymen in this cause.

The Virginia Law.—In noticing the law recently passed by the Virginia legislature, growing out of the controversy between that State and New-York, the Norfolk Herald says: "It is too cumbrous to be carried into execution effectively, and will embarrass an important portion of the commerce of our own State, without accomplishing the desired end more effectually than the laws now in force. Besides, we doubt whether it can be enforced under the constitution. We are willing to go to the utmost limit in protecting our citizens from the negro-stealing propensities of the abolitionists; but we are against that sort of legislation which is intended to show the teeth without the ability to bite.

FAIR

FOR THE BENEFIT OF THE

American Anti-Slavery Society.

In Accordance with the recommendation of the Manhattan Anti-Slavery Socity, there will be a Fair held in the city of New-York during the week of the anniversaries, in May next. The friends of the anti-slavery cause are solicited for contributions, either in money or goods. Articles of clothing.—such as hats, shoes, stockings, 'kerchiefs, gloves, children's frocks, aprons, shirts, fancy articles, toys, &c. &c., will be gratefully acknowledged. A more particular list will be made out, of the most desirable articles, and it is hoped that the anti-slavery women of the country will be prompt in forwarding such as they can, and in promoting the most liberal contributions.

Almira Van Rensselaer, Lydia Maria Child,
Rachel Ruby, Anne Warren Weston,
A. H. Gibbons, Anna Bodie,
Mercy Powell, Jane Davis,
M. A. W. Johnson, Thankful H. Southwick.

New-York, March 4, 1841.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain pongees, bleached, unbleached, mixed, and lead-colored knitting cotton; cotton and linen table diapers, printed and plain grass cloths, wicking and cotton laps, fine linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C. WISE.

Garden and Farm Seeds,

WARRANTED THE GROWTH OF 1840.

For sale at the Seed store No. 45 North Market street, Boston.

THE Subscriber has just completed his assortment of seeds for the coming season, and is ready to supply orders to any amount, for farm, garden, and flower seeds, both to traders and to farmers

The seeds offered are selected with great care, raised by experienced seed growers in the vicinity of Boston, New Hampshire, and in Maine, and every precaution has been used to obtain *pure* and *perfect* seeds. It is confident that satisfaction will be given to purchasers

Garden Seeds.

The assortment of garden seeds comprises every variety of seeds that is worthy of cultivation.

Seeds by the quantity, assorted to suit the different markets

Boxes of seeds for retailing, neatly prepared, at 6 cents per paper, with printed directions for their culture, variously assorted, from $10 per box and upwards: a liberal discount will be made to dealers

Farm Seeds.

An excellent and very select assortment of improved field-seeds, comprising the best assortment of wheat, rye, barley, corn, oats, grass seeds, root seeds, &c. &c. &c.

Farmers who intend to change their seed, are invited to call and examine.

Flower seeds, roots, shrubs, vines and trees of all kinds furnished to order.

Catalogues of the whole may be obtained on application.

Orders by wholesale and retail are respectfully solicited.

CHARLES P. BOSSON, *Seedsman,*
No. 45 North Market street, Boston.

February 18, 1841. 6t

Channing's New Work on EMANCIPATION.

JUST PUBLISHED, by the American Anti-slavery Society, and for sale at the Office, No. 143 Nassau street New-York, Channing's new work on Emancipation, a neat 18 mo. pamphlet of 72 pages. A cheaper publication was never issued from the anti-slavery press. It will be sold at 12 1-2 cents, a single copy, and at 10 dollars a hundred.

Those who wish to supply themselves with this valuable production, would do well to send orders promptly.

Terms Cash only.

CORRESPONDENCE

BETWEEN

Oliver Johnson & Geo. F. White.

THIS Day published, and for sale, by Oliver Johnson, at 143 Nassau street, a duodecimo pamphlet of 48 pages, entitled, "Correspondence between Oliver Johnson and George F. White, a minister of the Society of Friends; with an Appendix." Price 12 1-2 cents single—10 copies for $1.

New-York, Feb. 25.

To Landlords and Tenants.

THE SUBSCRIBER will receive agencies for renting houses, stores, and tenements at Hutson's Intelligence Office, No. 560½ Pearl street. When houses are registered, or application made by tenants, no charge is made unless suited.

Feb. 25, 1841. P. A. BELL.

BAPTIST ANTI-SLAVERY CORRESPONDENT.

For sale at 143 Nassau street, (price 10 cents single, $6 per hundred,) the Baptist Anti-Slavery Correspondent, vol. 1, No. 1; containing the reply of the Rev. Elon Galusha, to the letter of Rev. R. Fuller, of South Carolina.

Information Wanted.—Of Edward Powell, and Catharine Crumwell, his sister, formerly of Flatbush, L. I., subsequently of Brooklyn and of this city. Any person knowing either of the above named persons, or their children, will confer a favor by leaving word at this office, or at 61 Cherry street, upon A RELATIVE.

Local Agents for the Standard.

Edward M. Davis, Philadelphia, Penn.
James M. McKim, " "
William Aplin, Providence, R. I.
Lorrin Whiting, New Marlborough, Mass.
Luther Myrick, Cazenovia, N. Y.
W. C. Bloss, Rochester, N. Y.
James Cooper, Williamson, Wayne Co., N. Y.
Pliny Sexton, Palmyra, Wayne Co., N. Y.
J. C. Hathaway, Farmington, Ontario Co., N. Y.
Wm. T. Crittenden, Rushville, Ontario Co., N. Y.
Wm. P. Powell, No. 61 Cherry st., New-York City.
Thomas McClintock, Waterloo, N. Y.
Morris Earle, Penn Yan, Yates Co., N. Y.
Robert H. Folger, Massillon, Ohio.
Benjamin Bowen, Pittsburgh, Pennsylvania.
Nathan W. Whitmore, Dixon's Ferry, Lee Co., Ill.
Slocomb Howland, Sherwood Corners, Cayuga Co. N.Y
Prince Jackson, Syracuse, Onondaga Co., N. Y.
James Hecox, Cato Four Corners, Cayuga Co., N. Y.
Thos. Hutchinson, Kings Ferry, Cayuga Co., N. Y.
Caleb B. Rogers, Norwich, Conn.
Wm. C. Nell, 25 Cornhill, Boston, Mass.
John C. Merritt, Bethpage, L. I.

Traveling Agents.

Lorenzo Hathaway, Farmington, Ontario Co., N. Y.
M. M. Porter, Oswego, N. Y.
Cyrus Cole, Egypt, Monroe Co., N. Y.
Charles Stearns, P. O., Greenfield, Mass.
E.